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Contents of this volume.

1. The Way to operate the Elixir —
2. Some Curious Processes extracted from an old Manuscript entitled, a Loving Mite cast into the Treasury of the Chymicke & Spagyrickie Ark —
3. The Work of the Butter of Antimony as communicated verbally to Mr Hand by a Professor —
4. Curious Practical Experiments on some Metals —
5. An Ancient Manuscript —



THE
WAY TO OPERATE

THE ELIXIR.

A Work
copied from an Original Manuscript
without any Date or
Signature.

古♂♀&♀.

Copied in the Year
1797:

Memorandum.

The following work was copied from a manuscript bought out of Lactington Allen & Compy. sale catalogue for 1797 N^o 10886.

London June 1797

Contents.

How to make the Electrum	Page 1
The Philosophers Earth	2
To turn this Earth of the Philosophers in- to fire Elementary	3	
of the joining of the Philosophers ☽ to their ☽	9	
Its further cleansing	11	
Your next work	13	
The ♀ for the Amalgamation	15	
The further use of the Philosophical ○ and ☽; and how to join it to the element of △ that the ♀ of ♀ of the Philosophers may be produced	16	
of the manner of cleansing the aaā	20	
The Eagles	24	
The first Eagle by Gods permission	27	

The Second Eagle	30
The 3d, 4th, 5th, 6th, 7th & 8th Eagles ..	31
The 9th Eagle	32
The 10th Eagle	33
The Blacky feces	39
Conversions	42
Perfection	44

General Directions.

The first AA or Earth	49
The Electrum	50
The true way to cleanse your Per gulas in the 2d and 3d works:	
Those of ♂ and ♀	51
Things necessary to be observed in casting your Electrum into your Antimonial horn	54

To make your Electrum to flux exceeding clear, as water, speedily in a moderate fire	55
Proportions	56

Part Second.

A certain quick and easy way
to extract the true ♀ of Nature
out of the electrum, and to
add it to the ♀ if it should
want it and doth not come
to its true congelation in
due time, for want of the
fire of the ♀ within its-
body; and to add it to the
work of the Elixir in your
several operations ... 61 & 63

To turn the ♀ into a deep blood red so	67
---	----

Part Third.

To work the Elixir by another pro- cess	69
The true way to take forth the Philosophical ♀ - the only fit ♀ for the work	71
To make a deep red so from it	73
How further to proceed	76
Its rectification	79
Its use	80
The true way to precipitate the ♀ by means of the red so	80
Its use for the Elixir	82

Part Fourth

To work the Elixir by a still better process	87
To make the III per se	89
To make the best Electrum as by experience I have found	91
To make the true white so, which is the spirit and soul in our Elixir and the malanine of prima	95

Other Secrets.

To make the true red oil which is for the red Elixir - Only to multiply it in quantity and quality	103
To make a red oil more perfect	

and fit for this mystery, since
discovered. 105

Observations
on the process given in page 95,
for making the true white
oil, [the But^m & ii,] with other
useful remarks: by my friend
D^r B 107

How to make
the
ELECTRUM.

How to make it, and how I made
it. Good God of Heaven and
Earth, for thy Son Jesus
Christ's sake bless my
proceedings!
Amen!

Mr. 1/1

The Philosopher's Earth

Take & lib i. (but let it be true male Hungarian &) and flux it in a large \varnothing , first having mixed w^t it zwi of good ♀ (that is to say Rhenish ♀) and good ♂ christals - all in fine powder. Cast the materials into the \varnothing by little & little: let all flow well and then cast it into an Antimonial horn & seperate its $\Delta\Delta$, which will be about 3*ij*. Repeat this process with fresh materials till you have about 3*xij* or more, then purge it once with a mixture of about three parts

parts ♀ to one of ♂, and then it will
be truly prepared, which is then the
Philosophers Earth.

To turn this Earth of the Philosophers
into Fire Elementary.

Take 3xij of this so made Regulus
or earth, and 3vj of pure, fine and
clear new made filings of Spanish
needles, for another steel will not do,
Flux all your 3xij of earth clear down
first, then cast down on it 3ij of your
pure clear filings of steel needles, and
give a white heat: let them flow
well together - even as thin as water,
casting on it, as it flows, now and

* well heated &
then
÷ batter with a
feather dipped
in Olive oil.

and then some of your composition
of ♀ and ♂ and cleanse with your
cleaning-iron from what drops or
scum swims above from your ♀ and
♂: then when clear cast it out into
your antimonial horn (the horn
being first ^{*} anointed with a candle
end) and let all cool. When cool
pour it grossly again and caste
on it 3ij more of fresh steel filings,
as before, about 3ij of your compo-
sition of ♀ and ♂ being mixed with
them: then let all flow exceedingly
clear, casting still on, now & then,
some ♀ and ♂: and still cleansing
it well from that which you find
floating above: when clear cast it

it, as before, into your Antimonialp ^{/: made hot :/} horn, and let all cool again. You have now obtained a very brittle mass, but no star. A third time, as before, in gross powder, mix it with the composition of ♀ and ♂, and cast it down on your Zij of filings of steel. (Remember at every time of repeating this operation you must use a new V.) First let your Zij of steel filings be in a white heat every time before you cast down your regulus upon it, which I find to be the best way in this work; therefore note this, and let your matter flow well, and very clear, with a char-coal-fire, in a wind furnace, cas-

casting down now and then some of
your composition of ♀ and ♂ letting
your fire be quick in every flux
which causeth less loss.) and now
having flowed very clear, and
being well freed from its scoriae
being taken from the furnace,
pour it forth a third time into
your antimonial horn, and let
all cool. You have now a most
brittle mass, but still no star
— scaly on the outside, like to
a serpents skin, and so entirely
from the top to the bottom, and
yellow and bluish and greenish
if never so little tallow more
than just sufficient to moisten

moisten it and no scoriae to be separated : But one perfect mass, only what you ~~take~~ took off with your skimming iron, all joining with your ♀ and ♂, and so it is cleansed with the ♀ and ♂ from the impure parts ; for if care be not taken to separate the scoriae, both the pure and impure will continue joined together in one mass : to prevent which you must be exceeding careful to cleanse it well by casting in a little ♀ and ♂ from time to time, while the matter is in fusion, to make it throw its scoriae to the surface : for if the bodily impurities be not in this manner purged out with

with the greatest care, always separating the scoriae as it arises your body will still remain inert and dead and all your other labour and expence will be fruitless; but proper attention being paid to this particular you will bring forth a most pure matter, the
1. Iron Philal: of chaos of the Adepts, the fiery element of the Philosophers.

Having obtained this pure matter you must not think your labour ended; you are now only entering the portal of the true Philosophers. Therefore attend to your work and proceed to the next step.

of the joining of the Philosophers ☽,
(Luna) to their ☽ (Sol) or Air.

Weigh the pure matter you have / the 111:/ now obtained, and add to it exactly its own weight of good Verdegrise, first well purified: that is to say, if your matter weigh 1 lib. then 1 lib. of verdegrise is to be added to it. Let both be ground to a fine powder, and work in with them in the grinding and mixing 3*iiiij* of your composition of ♀ and ♂. Then cast them, so mixed, ~~into~~ into a new R, the R being red hot; but you must not cast all in at once

once, but by little and little, by
means of a small iron ladle, and
be sure your ℥ be large enough.
Keep a very strong fire, and let
your ℥ be covered with a cover
provided for the purpose. You
must also, as before, keep casting
in from time to time a little
♀ and ♂ - and if a little Black-
soap bee mixed with your ♀ and
♂ it will very much quicken
its clearness of flowing. When
the mass hath flowed very
clear for about half an hours
time then cast it forth into
your Antimonial horn, and
let it cool. You will now have

have a bleuish-white brittle mass,
but very smooth on the outside,
and not scaly as before, if you
have not prevented it by not
attending to the removal of the
impurities;) of a very fine, close
grain, but without the least ap-
pearance of a star. When it is
the Philosophers Chaos or Electrum.

Its further Cleansing.

Let this our Chaos or Electrum be
cleansed seven times, each time
in a clean new ♀ with pure ♀
and ♂ mixt together as before in
about 3ij, or more. After these

these cleanings its appearance
will be that of a purplish coloured
mass, being neither metal nor
mineral, but very close in its
grain and presenting a fine
smooth and shining surface
when broken: very ponderous:
of a bluish-white colour within,
but on the outside of a pure
purple. This is the conjunction
of our sol and luna, having
now an union of three elements
in its composition, viz. Earth,
Fire and Air. This ☽ and ☿ is
of great value — vulgar ☽ and
☽, though most pure, are not
to be compared with ours; for

for they are dead but this has life:
yea life so potent that it can
revive the dead (metals.) But its
potential life must be brought into
action by the agency of \mathfrak{F} of which
bye and bye.

Your next Work.

Take your conjoined O and
and in an exceeding clean mortar
made of \mathfrak{Z} , with a pestle of the same
pound it and grind it to an impal-
pable powder. On this you must be-
stow great labour, grinding and wor-
king it with great assiduity for at
least six or seven hours. When you

you have ground it as fine as you
well can in this mortar, so as to
make it pass with ease through
a very fine sieve, pour it out.
Then take of this powder 3ij ff:
and put it into a smooth marble
or blew Mortar (the harder the
substance of the mortar be, to pre-
vent any of it from being ground
in with your ♂ & ♀ the better) and
with its pebble grind it again
with great industry that you
may be well assured you have
really brought the powder into
an impalpable state. It is now
ready to be formed into an $\alpha\alpha\alpha$
with ♀.

a strong glass
mortar is best!

The ♀ for the Amalgama.

Your ♀ for this work must be well cleansed and purged: to effect this let it be sublimed with pure clean white common salt - 2 parts of salt to 1 of ♀ ground exceedingly well together. The ♀ being then sublimed must be again revived with hot water, and then ground again and again with salt, not dry. Then let it be boiled with it; and so grind and scower it; and boil and cleanse it by pouring down on it clear cold water till it is exceeding pure and bright.

The further use of the Philosophical ♂ and ♀; and how to join to it the elements of water, that a Philosophical ♀ may be produced - The ♀ of the ♀ of the Philosophers.

You have already got your ♂ and ♀ into an impalpable powder: you have cleansed and purged the ♀ intended for this work. Put of your ♂ and ♀ in powder 3zij and of your ♀ well cleansed and purified 1lb & 3zij into a quart skillet-pans or pot made of steel: add to it 3zij of your best * pure and good, in lumps, and then put into your ♂ skillet Rain water

water, gathered when the O was in V or
in N. Put the whole upon the fire
and as the water boils away keep —
adding more of the same rain water,
still boiling it in your skillet of S
for at least twelve hours time. Let
the boiling be gentle, and during
the whole time stir it continually
without any intermission with a
slice of S.

When the whole is amalgamated,
which it will be if you diligently
attend to it, pour off the black li-
quor (for your rain water will
have taken up a quantity of
blackish matter) and to what
remains in the skillet pour on

some exceeding clear fountain water, to cleanse it from its remaining blackness, which will take much water. Then with dry salt, after pouring off your water, grind it in a skillet of ♂ with a marble pestle; and being well ground boil it again with fresh water to cleanse it. Then again grind it with ♀ and boil it, and cleanse it with fountain water. Keep repeating this work till your ♀ in its amalgama be as pure and as bright as the most fine ♂, which will hardly be accomplished with less than 40 or 50 repetitions of the aforesaid matters and labours. Lastly repeat

the process of grinding in a glass mortar with its pestle, first with dry salt & then with water poured on it. After those purifications your amalgama will weigh 1 lib. & 3*ij* or something better, (perhaps about $\frac{1}{4}$ *Z* more) having gained from the Electrum $3ij \frac{3}{4}$ of pure metaline matter when purified.

From the laborious operation which I have just described you will see how necessary it is that in this work every kind of impurity be completely purged away. After I had proceed in my work a considerable length I discovered a method by which to shorten this

The author surely means 1 lib *Zxiiij* here; for he had at first 1 lib *Zxii* of *Z*. In copying from his notes he seems to have omitted the *x*.

this labour and even to increase at
the same time the purity of my
amalgama. This process I shall
now describe.

Of the true manner of cleansing the
āāā according to my own
experience.

This I did not find out per-
fectly till I was as far advanced
as my 9th Eagle. Do as follows:
After pouring off from the amalgama
its blackened water, pour upon it
a quart or two of pure fountain
water with ^{Zijj} or thereabouts of
^{dried} common trencher salt. — What

That is to say - your ♀ being first well washed, by pouring down on it a quantity of clean common fountain water (as I have before directed) let the uūā be drained as dry as may be in your steel skillet, after which put your salt to it, and grind it well, with your marble pestle - , working it for at least an hours time very strongly: it will now have become very black by the grinding: then put your quart of clean water ^{to} it, stir all well together for some time and the water will again have ^{be} come a little blackish: pour it off un gently, and put more water to it

it, and boil it for some time (for 12 hours at least) stirring it all the time: Then pour off the water very gently to prevent any of your ♀ from spouting or flying over with the water. Again pour an more clear fountain water to sweaten your ā.ā.ā. Then decant even to dryness, or as nearly so as may be, and again put to it about 3iiiij of fresh dried common trencher salt and grind it as before, and so repeat all the former grindings washings and boilings. These operations you must keep repeating, in their order, till the salt by your grinding will only

only become gray but not at all
blackish, which, with such a
quantity of salt as I have directed
to be used, will be about the 13th
or 14th repetition. [See Note] I for-
merly used but a small quantity
of salt which made it necessary
for me to go so much oftener over
my labours to get my a. a. a. pure,
which even after all these repeti-
tions was not so pure as it may
be made in a much smaller
number of times by the present
method.] Then dry your a. a. a.
which will be very pure & clear,
of a bluish colour, weighing
about 3ij more than the ♀ did

- did before its amalgamation. viz.
‡ about lib i $\frac{3}{4}$ x $\frac{3}{4}$ as in my 9th Eagle
may be seen; and the a.ā.ā was
then lib i $\frac{3}{4}$ x iiijth.

The Eagles.

The Eagles are so many sublimations or distillations of your Philosophical ‡, but, that you may bring over your ‡ easily, and with safety, so as not to break your glasses note well the following particulars: set your retort low in sand, and give a very gentle fire for six or eight hours time, your register being close, after this give

on 7

give a little more heat, managing
your fire so that your first heat
may only raise the ℥ above its
fæces, and the second a little more
higher. Then, about the 9th or
10th hour, raise your fire some-
thing stronger, giving such a
heat as may make your ℥
rise gently, so as to come over
into your receiver; which it will
do, running down in
drops from the neck of the
retort, into the water; [you should
have about 3 pints of water in
your receiver:] and so by God's
grace all your ℥ will come over
very securely, without breaking.

breaking the necks of your glasses,
which otherwise would be the
case.

Note. Put a double brown pa-
per into the receiver's mouth,
about the nose of the restart,
which will be an additional
security; the glasses being
safer when prevented from
coming in contact with each
other.

Note also, that you ought
to jog the necks of the receiver -
now and then as the ♀ comes
over, to keep it clear, which
also contributes to the success
of your operation. Thus -

Thus will your ♀ be brought
over very gently and expeditiously.

THE 9 OR 10 EAGLES.

The first Eagle by Gods permission.

Take your ♂.♂.♂. pure and well
cleansed as is before directed, which
is to be observed in all your amalg-
amations, and put it into a
pure, clean, well-coated Retort,
and set it somewhat low in
sand, ^{them takes a receiver} having about three pints
of clean fountain water in it,
and lute it close to your
retort . Give exceeding little

little fire for 6 or 8 hours time,
as before directed: then increase
your fire gradually and raise
your ♀ which will ascend in
fumes and settle in the neck of
your retort, and there condense
into drops and then fall into
the water in the receiver; leaving
in the bottom of the receiver
retort a most black & fæces.
very sprungy, weighing about
 $\frac{3}{4}$ lb. The weight of the ♀ that
has come over will be $\frac{1}{2}$ lb. $\frac{3}{4}$ lb.

Note. When the ♀ begins to
come over it will be all over
in about four or five hours
after.

Yole also. In this first sublimation or eagle (as also in the rest, but in them more strong) a ♀ of 4 matutes comes over, with their true ♀. Viz. the ♀ of ♂, the ♀ of ♂, the ♀ of ♀ and all their true genuine solar ♀ mixed with the common ♀ and united to it in one body: all the ♀ being hid in these ♀ joined harmonically by one true and natural conjunction, and being a true hermaphroditical ♀ It carrieth its ♀ in its belly, and the ♀ its ♀ by which may be attained and performed the greatest arcana.

arcanum for mens bodies and
for cleansing the impure metals,
the whole being first duly pre-
pared thereto, which it will be
after the flight of the 7, 8, 9 or
10 Eagles and its purification.

The Second Eagle, by God's permission.

The process here is exactly the
same as in the first Eagle. In
my second Eagle my amalgama
weighed libj $\frac{3}{4}$ xv $\frac{3}{4}$; and the ♀
which came over was libj $\frac{3}{4}$ xiiij;
and the black feces left behind
in the retort weighed $\frac{3}{4}$ iij $\frac{3}{4}$
Memorandum. In every Eagle

Eagle preserve the feces left behind in the retort; for they contain still a small portion of good electrum which must not be lost.

The 3d, 4th, 5th, 6th, 7th, and 8th
Eagles

To repeat every particular in these Eagles is unnecessary; for all of them are the same as the former - That is, take $\frac{3}{4}$ oz of electrum most subtly ground, & lib. j $\frac{1}{2}$ zinc, and $\frac{1}{2}$ oz $\frac{1}{2}$ in an iron skillet: grind boil and amalgamate as before directed: then

/the dead Doves
of Diana, of Iren:
Phitaletha:/

Then in a retort low in sand bring over the ♀ leaving the black feces behind in the retort. All the Eagles are to be observed in their preparations, viz their boiling, cleansing, washing and subliming.

The 9th Eagle by gods' permission.

Then I took my lib. j. Zxii of ♀ and with fresh Electrum Zijj, and * Zijj I made my ā. ā. ā. by boiling as formerly, and after washed my amalgama exceeding clean with Θ and water by the method already described, when

when I weighed it and found its weight to be only lib. j. $\frac{3}{4}$ xxij $\frac{1}{4}$ m which I put into a new good retort, set low in sand & applied my heat as before. It now came over with great ease, very gently, and with great safety; and by God's mercy and favour I had of ♀ come over lib. j. $\frac{3}{4}$ x, and in the feces left behind $\frac{3}{4}$ j $\frac{3}{4}$ - $\frac{3}{4}$ being m now lost, but now it was more pure than formerly, therefore it was lost in its cleansing.

my 10th Eagle by God's permission.

I took my last drawn ♀

weighing lib. j. $\frac{3}{4}$ x exactly, and amalgamated it with my last drawn or extracted Electrum, and $\frac{3}{4}$ ij of good *, boiled it 12 hours, & then cleansed it in the manner before directed. My $\bar{\alpha}.\bar{\alpha}.\bar{\alpha}$ now weighed lib. j. $\frac{3}{4}$ ij $\frac{3}{4}$ - perhaps a few grains more. Then the ♀ which came over \mathcal{J} ground & washed, and boiled with common salt several times, till \mathcal{J} had made my ♀ exceeding pure, which then weighed only lib. j. $\frac{3}{4}$ ij $\frac{3}{4}$ & a few grains more, tho' in this 10th sublimation my glass broke in the neck. Then \mathcal{J} took my ♀ and ground it

it with common salt a long time, and boiled it and wrought it several times till exceeding pure, i. e. till I could get no soil from it. I then dried it and sublimed it alone per se in a good new glass retort; and being come over by easy degrees of fire I ground it with pure good common salt again, & in water boiled it several times, till the salt would take no more soil from it - be no more discoloured, but remain white. after this I boiled it three times in a solution of pure, good sal-ammoniac, and every time

time washed it and cleansed it
till exceeding pure. If then
weighed lib. j. $\frac{3}{4}$ ip $^{3\frac{1}{4}}$. This & I
a second time sublimed by
itself, the better to purify it, if
any impurities should still have
remained; and in its sublima-
tion I found it to come over
exceeding clean and bright, so
that I wondered at its excee-
ding brightness: this I did with
a stranger fire than before, as
it had now a disposition to
coagulate by reason of the ♀
which it now carried in its
belly; and when come over
I found it very near its for-

former weight - I wanted only
a few grains of libj 3 ix $\frac{3}{4}$.

Note. In this sublimation
it left the bottom of the retort
very clear - only on the spot
where the ♀ had lain there
was a round spot, something
larger in circumference than
a crown piece, and round
about it a circle of a bluish
red colour; and in a thin
streaming substance a sad
red colour thinly stained the
glass: the colour resembled
natural cinnabar, which colou-
red all the sides of the glass -
retort up to the neck. There

There was also a very subtle powder, which was a part of the sulphur which now began to separate itself from its ♂ but not above 2 or 3 grains in weight. The ♀ was the purest I ever beheld so that I was filled with admiration at its brightness and purity - shining like a highly burnished Iron sword, as Flamel saith; and so I finished my ♀.

The most high God be praised for his goodness & mercy!

The black Feces.

You will remember that I desired you to preserve the black feces left behind after every Eagle, for that they contained still a portion of good Electrum which ought not to be lost. The feces are left in the retort in the form of a black spongy round cake. I found in 5 of these cakes about $\frac{3}{4}$ oz weight which I fluxed with ♂ and ♀ and black soap. The mixture I put into little bits of paper rolled up, & then put ^{these papers} into the crucible, un-

under and over the feces, in my
wind furnace, and as it fluxed
I cast in from time to time
some more of the same mix-
ture rolled up in the same
manner. In the 3xviij of feces
I saved only 3ij, or thereabouts,
losing something more than
3j. in the ashes owing to my
breathing which allowed a
part of it to run out, and I
could not afterwards find it.

I judge that in this, as in
other fluxings of the black
feces left at the bottoms of
the retorts, I had out of
3xvi of feces, about 3ij. or

or nearly so of good pure Elec-
trum. The remainder was a
black scoriae or earthy dross,
of a black colour, having lost
and let go all its tincture &
metaline spirits into the ♀.
leaving the remaining feces
dead and good for nothing,
as my experience I have found.
Of the last $\frac{1}{2}$ iij I extracted from
the feces, vyz the last fluxed $\frac{1}{2}$ xxvij.
I made the a.a.a of my 10th
Eagle.

Note. In the 10 amalgama-
tions for my 10 Eagles I used
 $\frac{1}{2}$ xxxiiij with what I collected
from the blacks feces. From

From this it may be judged what quantity of mettaline ♀ & ♀ and salt of nature might go into this my ♀, made in the manner before declared.

Conversions.

In this work there is a conversion of natures:

1st Earth into Fire

The Electrum being duly prepared, then you have earth (♂ is earth) which being united to ♂ its half-part is then called the element of Fire, when pure, because fire abounds.

20

2 dry fire into air.

When that elemented ♂ is joined to its spouse, viz ♀ (Verdegrees) in equal proportion, and cleansed to its highest degree of purity, then it becomes the Philosophers Air—because that element now abounds.

3 dry. Air into water

Let it be well amalgamated with well purged ♀ and often sublimed—every time with fresh electrum α.α.α. with ♀ & then again sublimed; then all the elements are liquified & turned into Philosophl. ♀.

Perfection.

The ♀ of the Philosophers being hirly prepared, which you now know how to accomplish, you must turn the wheel of Nature back again for the finishing of the Stone. This is not to be accomplished by any manual operation, but by the secret operation of God & nature, working on your ♀ in within its proper glass ; for being only agitated from without, by the external fire or heat, properly applied, it

it turns again

from $\left\{ \begin{array}{l} \text{Water} \\ \text{Air} \\ \text{Fire} \end{array} \right\}$ into $\left\{ \begin{array}{l} \text{Air} \\ \text{Fire} \\ \text{Earth} \end{array} \right\}$, which

is the true Elixer of the Philosophus
in its first order. From all this
it is obvious that the Elements-
are turned twice round in this
work; but if you work with
common Gold (for from it you
may also make the Elixer) then
(Note) the Elements must be
turned round thrice. Prefer-
then the Philosophers ☽ which
comes out of their ♀.

Praise God!

Amen.

SOME
GENERAL DIRECTIONS,

Necessary)
to be Observed in
the different Stages of
the
WORK,
for its better management
and
Greater Perfection.

General Directions &c.

The first Regulus or Earth.

In making the first regulus or Earth common Argol or Tartar will serve; which is from ordinary Wine lees - as White or Claret of $\frac{1}{4}$ or $\frac{1}{2}$ lbs. Mix $\frac{3}{4}$ or $\frac{2}{3}$ $\frac{3}{4}$ or $\frac{2}{3}$ of this with $\frac{1}{2}$ lb. of $\frac{1}{2}$ and $\frac{1}{2}$ of christals of $\frac{1}{2}$. By this means you shall have a large produce of regulus, using a quick charcoal fire in your wind furnace.

11-3-11 2:13 P.M. xiiii 54°

The Electrum.

In making (and cleansing) your Electrum in the 2d Conjunction (that of ♀) and in the 3d (that of ♁) use good Rhenish-wine tartar and ♂: I also add sometimes a little black-soap which helps much.

Remember always to put first your Zij of Steel into your crucible, and bring it to white heat. Then in lumps, or grossly ground, cast in your Earth (the Regulus;) but not mixed with the ♀ and ♂ in fine powder; for if ^{it} be in fine powder and so mixed with the ♀ and ♂ it calcines & mixes with

with the scorie in such a manner,
owing to the great heat of ♂, that
you will lose a fourth part of
your regulus, which will blend
itself so intimately with the ♀ of
♂ floating at top as never to join
the regulus that is below.

The true way to cleanse your Re-
gulus in the 2d and 3d
Work. The 2d is ♂: the 3d ♀.

To cleanse your Regulus in the
second work after you have joined
♂ to your Electrum, or in the third
when you have added ♀ take of
either of them, as the case may

may be, that is your Electrum, in lumps or grossly broken and put it down alone into your hot crucible with a small Ladle: then put upon it, by degrees, some of your composition of ♀ and ♂ in fine powder, adding a little more from time to time. Let your electrum flow well under the mixture; and now and then, when the ♀ & ♂ is grown thick and rope on the top, over the regular in its clear high flux, take it off w^t a broad pointed rod or shimmer. The drops of the regular unites itself to the rope substance.

so that you get rid of it when
you skim off the scoriated ♀ and
∅. Again cast on more ♀ and ∅
and if you mix them with a
little black soap it will be the
better - Let it flow well and
then take off the dross with your
shimmer as before. This work
you must repeat so often till
your regulis be exceedingly
well purified from its dross
and have become pure and
good.

Things necessary to be observed
in casting your electrum in-
to your antimonial horn.

Before you cast your melted
Electrum into your Antimoni-
al horn let the horn be ^{thoroughly heated} and
greased with the end of a candle; but
^{1: better with 80: /} you must rub it over very
thin and equal, taking care
not to allow any melted tallow
to remain below in the bottom
of the antimonial horn; for
if any remain it will cause
bubbles in the body of your
electrum, and prevent it from
coming forth clear, with a

a fine smooth grain; within
and without, as a mineral
body ought to do. On the con-
trary it will come out rough
and full of holes, not only
on the surface but through
the whole body of the cast mat-
ter.

you or another put
it into the Cone whilst it flows very
hot raising your heat
and the moment it is on the Cone heat on the bottom of it, it round
it will be perfectly
close and delicate
concentrated on
the upper part.
The cone must be
previously well made.

To make your Electrum to flow
exceeding clear, as water,
speedily, in a moderate
fire.

To make it quickly flow clear
and very bright cast on it now
and thin black soap, mixed

mixed with salt 2 parts and
tartar 1 part: Roll it up in
bits of paper before you throw
it in; and all your Electrum
[it is properly electrum when
you have three elements in/
your body, viz (S) earth, (S) fire,
and (G) air] by this treatment
will flow very easily and
quickly, and clear even as
water. By these means you
will purify it and make it
clear & bright: with other ways
you will fail in your work,
with great loss, as I have found
by experience.

Proportions.

Two reasons may be given why
2ij of our Electrum, finely ground,
as directed in the several processes,
are sufficient for the quantity of
F used in the amalgamations.

The first is, because the F, though
boiled for 12 hours or more, as in
the several Eages is directed, will
take up and hold no more. If
more be added it will be found
that the $\bar{\alpha}\bar{\alpha}\bar{\alpha}$ cannot retain it
in its cleansing; for I have found
by experience that more or less
will be thrown out of the $\bar{\alpha}\bar{\alpha}\bar{\alpha}$
as it more or less exceeds 2ij.

The second reason is that the ♀ though it may be made to hold a little more in the amalgamation is not able to retain all the metallic matter in the sublimation, but will leave some behind in the black feces. I find, after the sublimation of the ♀, that there is left behind in the bottom of the retort, out of every 3*vi* of Electrum, or thereabouts, 3*vij* at the least. That is, by fluxing down the black feces I recover 3*vij* of good Electrum.

Note this — The ♀ in its coming over carries up with it at each time, that is at each Eagle, as

as much as its body will hold
or its wings bear, and no more
can it carry with it; for that is
its full due. When the 10th Eagle
is finished it hath then received
its full proportion of ♀ into its
belly to animate it, so as it may
be afterwards congealed & fixed
by Digestion - Or else after due
incarnation of its ♀ by digestion
its true weight of ♀ added in $\bar{\alpha}\bar{\alpha}$
with its own true ♀ animated, &
by decoction it will then truly
purify to blackness; and by
Gods grace, by degrees, to the
Elixir, first White and then
Red; which is the heat only of

digestion it will never do.

[Does the author in the last sentence mean to say that digestion (i.e boiling) is absolutely necessary and that a mere digesting heat is not sufficient for the work?]

PART' SECOND.

A certain quick and easy way to extract
the true ♀ of Nature out of the Electrum
and to add it to the ♀ if it should
want it, and doth not come to
its true Congelation
in due time,
for want of the Δ of the ♀ within
its body;

And to add it to the Work of the Elixirs
in your several operations:
With *P*
Other Secrets.

The Proces.

Take of your electrum, exceedingly
purified it; and of * only 3xxv, for
more injures and intermingles a
gall ♀ with the true. Let them ~
be ground exceedingly fine, first
apart and then together. Then put
them in a wide necked retort with
rather a low body, and first with
a gentle warmth only digest for 12
hours, then in sand, set pretty low,
by degrees raise the fire, and when
the blood red ♀ begins to come into
the neck of the retort raise the △
suddenly to a stronger heat to
force up the blood red ♀ of nature,
which otherways will gall back
into the lower part of the neck

of the retort among the drops that
do rise last, and so be lost a-
mong that drops and scorie which
layeth below.

In 3 hours time all the pure ♀
of nature will have come over, which
you may presently know by obser-
ving that part of the neck of your
retort next to the body: when it begins
to exhibit a brown sooty looking
quality then cease speedily your △.
The retort being cold break it gently
and take only the middle blood red
flowers, which is the ♀ of nature
red as a fiery coal, casting away
the whitish red flowers, which are the
first, and which stick to the nose

of the retort, and also the last sorted red flowers in that part of the neck which is nearest the body.

As you obtain the pure red middle flowers cast them into warm fountain water: stir them well with a stick [a glass rod will do better] and then let them stand a while and the flowers will precipitate, while the salt, which ~~they~~ carried ^{them} over, will be taken up by the water and by this means be separated from the flowers in a clear solution. Decant - decant and dilute it with more fresh warm water till the precipitate, that is the flowers, become very sweet.

Then dry them and keep them so
in a close stopped phial for use.

Note that these flowers, if not
presently dulcified but allowed
to remain with the salt, with
the intention of being afterwards
dulcified will be rendered use-
less; for the precious ♀ of nature
will in a very short time be
corroded and corrupted by the *
and so be destroyed and ren-
dered unfit for our work. There-
for make it sweet by frequent
washings with warm ▽ so that
it may be entirely freed from
the *. Then let it be carefully
dried in the sun or in a lime

heat and then it will be fit
for amalgamation with your
♀ at any time the work may
require it, by grinding it with
the ♀ in a marble [or glass]-
mortar, previously well heated
in boiling water— or you may
make your amalgamation
otherwise.

| To turn ^{the ♀} these flowers into a deep -
blood red oil.

These flowers may be turned
into a deep blood red oil, of a
wonderful fiery nature: of excel-
lent uses and virtues in sores

some works. — A secret of great worth. Do as follows:

Take of these flowers and of
Fr fine and good ana: grind
them in a mortar, as before),
exceeding well together: thin, in
a glass retort, in sand, in a very
easy fire, a very red fiery oil
will distil over; rising in fumes
and afterwards, in drops, falling
into the receiver. Increase your
fire very gently.

Observe  This oil you may
fix by Digestion.

Note it well!

PART THIRD.

to work the

ELIXIR

by

Another Process.

The true way to take forth the
philosophical ♀ which is the
only fit ♀ for the work, as
I have found by experience.

Take of your Electrum exceeding-
ly pure and well cleansed lib: j.
and pure & Zervij: mix and grind
them exceedingly well together:-
then in a glass retort, in sand,
set pretty low, give first a gentle
heat that the watry parts of the
* may gently ascend: then in-
crease gently your fire, and a
dirty whitish, yet dark muddy
and duskyish, flowers will ascend
into the neck of the retort, in

in the first 6, or 8 hours, inter-
mixed with the *; which flowers
if separated, as in the foregoing
process, will be small in quan-
tity and of a pale dusky orange
colour only, and good for little:
But these muddy flowers come
from good - the true ♀ with the
* - which helps to purify the
true ♀ below. Urge the fire
something stronger towards the
latter end or last 2 hours, and
you will find remaining in
the bottom of the retort the
true ♀ in the form of a cake,
of a deep liver colour, thoroughly
opened, of a spongy texture, and

exhibiting little or no appearance
of a metallic look; being of a
very hot taste on the tongue,
and of a sweetish flavour; being
now freed, by means of the *,
from all its malignant and
muddy fevers.

Show to make a deep red oil from
it, and to bring it over the
helm.

This process I performed twice to
make it the more subtle and vo-
latile. — Take of the above sul-
phureous strongy cake what
quantity you please, and in a

clean marble mortar, grind it to fine powder: put it into a spherical glass or ancient body, something high, with its stopper exactly fitted: pour down on it pure spirit of vinegar as much as will cover it 4, 5, or 6 fingers breadth, and set it in a gentle sand heat. Digest for 3 days, and during that time shake it gently three or four times a day, that the ♀ may thereby enter into the more intimate union with the vinegar. When it becomes as red as a ruby and clear, which you will perceive by looking through the glass with a candle, on the oppo-

opposite side, then let it settle for
one nights time; and in the
morning decant slowly & gently
in a very clear bright place, in
the morning sun light. On what
remains in the bottom of the
glass pour more vinegar and
digest - and decant as before.
Repeat this till you have wholly
extracted the tincture; which you
will know by the vinegar being
unable to extract any more colour
& remaining transparent & clear.
Then gently draw off your ♀. that
it may leave the ♀ just dry: - but
take care that you scorch not this
precious tender ♀ in the distillation.

How further to proceed.

Take pure good Spirit of Wine,
well rectified, and pour it down
upon this tender ♀, and it will
immediately be tinged of a deep
blood red colour: shake and work
it till the S.W. has dissolved as
much of this precious ♀ as it
can take up: Decant over into
a spherical glass with a long
neck and wash out what re-
mains with more S.W. till all
the ♀ be in the S.W. - Then
lute close the neck of the glass.
The lute being dry place it in
warm sand with a degree of

heat so moderate that it may
not raise the S. of wine from
the ♫ : keep it in this heat for
8 or 9 days shaking it gently
3 or 4 times a day : then let it
cool for one night. Next morn-
ing move the glass gently, and
in that motion the ♫ will join
itself to the S.V. Then gently de-
cant into a new clean glass re-
tort : close to it a large receiver
and in sand give a very gentle
△ but yet so as to make the S.V.
and ♫ boil : keep wet clothes on
the receiver & preserve such a
heat as may just make the
contents of the retort continue to

boil, and the S.V. will carry over
the tender red ♀ with a kind of
puffing noise in the form of an
oil, redder than blood.

Observing that some ♀ still re-
mained in the bottom of the re-
tort I poured back the oil upon
it, and in sand as before, set
high, brought the S.V. to boil:
the ♀ons oil came over a second
time; of a deeper red colour than
by the first operation, and now
separated from its feces, which
lay behind in the bottom of
the retort.

Its Rectification from the Spirit of
Wine.

From the receiver I put it into a small glass body, to which I fitted a small head and receiver, and set it in sand something high. With a low heat by a saw-draft to fire my S.V. separated itself and came over into the receiver, which I let come so long till the blood red so began to follow. I then let all cool and took off my red so as thick as new honey - much redder than blood, or even as ruby, and poured it into a new clean cristal glass for use.

Its Use.

This red, vivified and potent ♀ is the Philosophers ♀ and will join with the ♀ as the red earth extracted from its ♀ by the help of the red and white oils.

The true way to precipitate the ♀ by means of the red Oil.

This is in fact to make ♀ by ♀ as formerly you were instructed to make ♀ by ♀ in the process of the 10th Eagle: [to which all the Philosophers agree] to get its true ♀ of nature. It is thus made with

its oil. Take ♀ $\frac{7}{8}$ viii, which was
made by your 10 Eagles, and let
it be digested 21 days in a bott head.
Then let it cool, and pour on it
♀ viii of your red so, and, in your di-
gesting heat of saw-dust, set some-
what low. let it stand 21 days more,
and the ♀ will be precipitated and
turned into an exceeding red sul-
phureous substance. Put it into
a glaso retort, coated, and set
it low in sande. Then gra-
dually raise the fire and
the mercury will separate
itself and rise by sublima-
tion from the true sulphur
of Nature in the form of

of fine subtle flowers; and
its sulphur, which it before
held in its belly, will be found
remaining below in the reort
of a colour more red than a
ruby.

Its use for the Elixir.

Take of this sulphur six
drachms, and of your ♀ pre-
pared by six, seven, eight, nine
or 10 Eagles the same weight, and
put them into a hot marble mortar.
Then imbibe them with your red
oil of ♀ by little and little, putting
it by drops upon the ♀ and ♀.

and with the end of a very clean
knife working the red so, which is
the soul, into the ♀ which is the
spirit and the ♂ which is the body.
Keep working and still imbibing
with the red so till all be well
and exactly mixed in a powde-
rable or moist crumbly earth,
redder than blood - so completely
joined that no ♀ appear in the
least.

It is then truly prepared and
ready to be put into your glass
egg, which ought to be so big
that three parts may be empty
and one full

Two parts of ♀ to one of earth

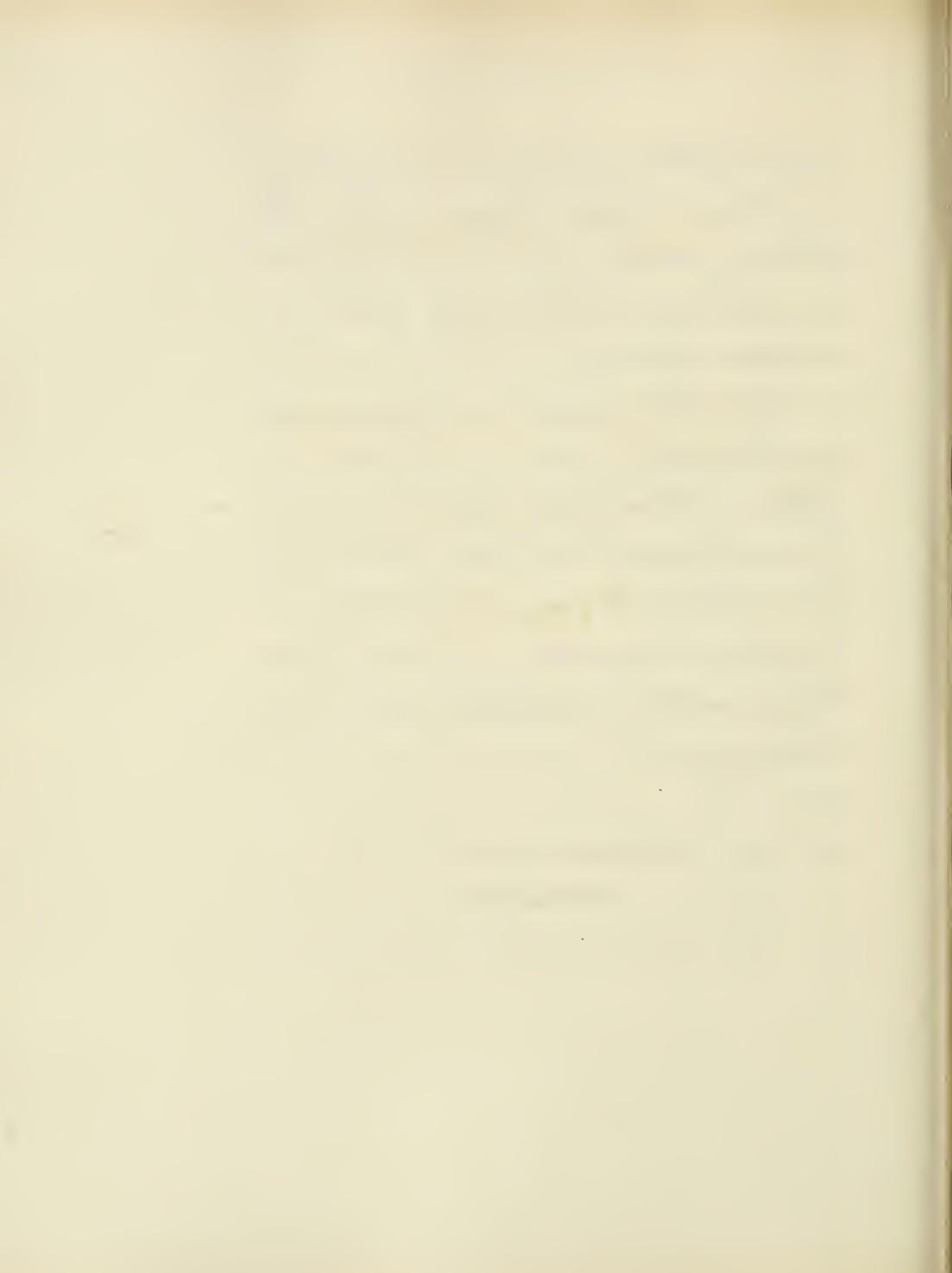
is also a very good proportion
for the composition - and is
what I generally use. Three
parts of ♀ to one of earth will
also do but it requires a longer
time before blackness comes
on by reason of its having
less of the fire of nature, that
is the ♀ within it.

The ♀ is its spirit, the red
♀ [before being brought into an
so by the S.V.] is its body, and the
red so is its soul, which joins -
the spirit and body, and by its
continual circulation, heated up
by means of external heat, it
drops down continually on

the matter - rising as a dew,
continually trickling down the
sides of the grape; and so con-
stantly re-moistening the
matter below -

By this means a matter that
to all appearance is incorrup-
table is brought into a state
of putrefaction - the blackness
of death follows - but the dead
will revive again uniting all
three into a glorified body after
150 days!

Praise God!
amen.



PART FOURTH

to work

THE ELIXIR

by a still better

Process.



To make Regulus per se.

It was some time before I came to the knowledge of this process - to make from 1 lib of S, Zviy of pure regulus, which is an approved and true way to help forward the work of the Philosophical ♀ and the Electrum before treated of.

Take Hungarian S 1 lib, and, in gross powder, put it into a V - something large. Place it so that the bottom of the V may stand in ashes or sand on the grate in your wind furnace - the ashes or sand being in an Ash or S dish, with cinders all round its bottom &

~~fine~~ — ~~Not water~~ — Δ) Δ , sides. Have a plate of δ , exactly flat, to cover the mouth of the τ , upon which make a charcoal

on the top of the plate, increasing this way your heat for one hour, and then for another hour still more strongly.

Observe there must be no salt mixed with the δ in this process: the δ must be used alone.

After being 2 hours in the Δ take off the plate and pour out the regulis into an antimonial horn, and you will find a most pure Δ weighing about 3vij or 3ix, and a very black dusty scoria

laying on its top, which separate,
being the dross and refuse of the
& good for nothing.

To make the best Electrum, as by
experience I have found.

This ~~AA~~ is made with 5 q parts,
and 5 4 parts. Take steel or needle
filings 3iv and good male Hun-
garian & 3ix. Let the filings be
made red hot in a Δ , in a wind
furnace, then put down on its
first 3vij of your & in gross pow-
der: stir all with an 8 rod & cast
on it, now and then, a little mch.
① to make it flow easily: mix

still with your δ rod let all flow well and then cast by little and little and at different times the remaining \mathfrak{z} of \mathfrak{S} , and now and then a little \mathfrak{O} . Let all flow well for half an hour, then cast it out into your antimarial horn and seperate its drops which you will find at top. Flux it again and purge it with nitre only: let it flow a little, then cast it forth & again seperate its drops. Do so 3 or 4 times till it be exceeding pure, which it will be

Note that by this way you
will also note its true \mathfrak{T} and \mathfrak{F} in
the \mathfrak{S} and in the \mathfrak{Z} ; and the solar

$\frac{1}{2}$ obtained from the δ by this way
is obtained much more plentifully
than by otherways - the one be-
ing a magnet for the other to
draw ^{to} the $\frac{1}{2}$ and to hold it
as by experience I have found.

When it is pure add just its
equal weight of pure verdigrease
in gross powder: let all flow
well together. You are first to
melt your $\Delta\Delta$ and then, with an
 δ ladle, cast on it now & then a
part of your verdigrease; and make
all flow well by casting on it
from time to time a little nitre.
Then cast all out into your an-
timonial horn and separeate the

the drops. Flux it again and again till it be exceedingly pure, casting on it now and then in its fusion a little nitre. When pure steep it for use to make the ♀ and true ♀ of the philosophers, [viz. the White and the Neo.] In this electrum three Elements are joined, ♀ which is ∇ , ♂ which is Δ , and ♀ which gives the Δ .

Memorandum. The red $\circ\circ$ before mentioned is not the true soul of our Elixir as I have proved by experience, but it nevertheless serves to make the ♀ out of the ♀ as before is taught (being by that way animated.) But the white $\circ\circ$ is the true

spirit and soul, and the philosophers true & for the first conjunction and multiplication of the White Elixir.

To make the true White Oil*, which is the Spirit and Soul in our Elixir and the metaline Sperma.

Take the Electrum prepared as is before directed, pure and good, & grind it to an impalpable powder, and well prepared for two parts:

grind both well together: put the, ^{one part} preserve your mouth and nose, on account of the poisonous va. bones, which are mortal, when received in the Lungs:

set low, with a fire of suppression
give first for 6 hours a very small
heat the better to open its body -
then increase the fire and a white
oo of a christaline nature will come
over into the receiver, dropping -
down, while a buttery christaline
substance will partly tumble down
into the receiver and partly stick
in the neck of the retort, which ought
to be set sloping to favour the
operation. In about 12 hours
the work will be finished. When
all is cold separate the ♀ vive
with great care from the white
oo. When the white oo is separated
from the ♀ vive you will find

a buttery hard reddish substance,
somewhat christaline stick fast
in and about the neck of the
D and the sides of the receiver:
put it into a very clean gray
bason and expose it to a clean
good air, being free from rain
and dust. After a short time it
will dissolve into a white so wch
mix with the other white so and
in a clean new glass retort, set
high in sand, its nose sloping
into the receiver and properly
luted, give it a very gentle fire ^{best ground in-}
till the buttery substance like
iceicles begins to appear: Then
raise the D and force off all that

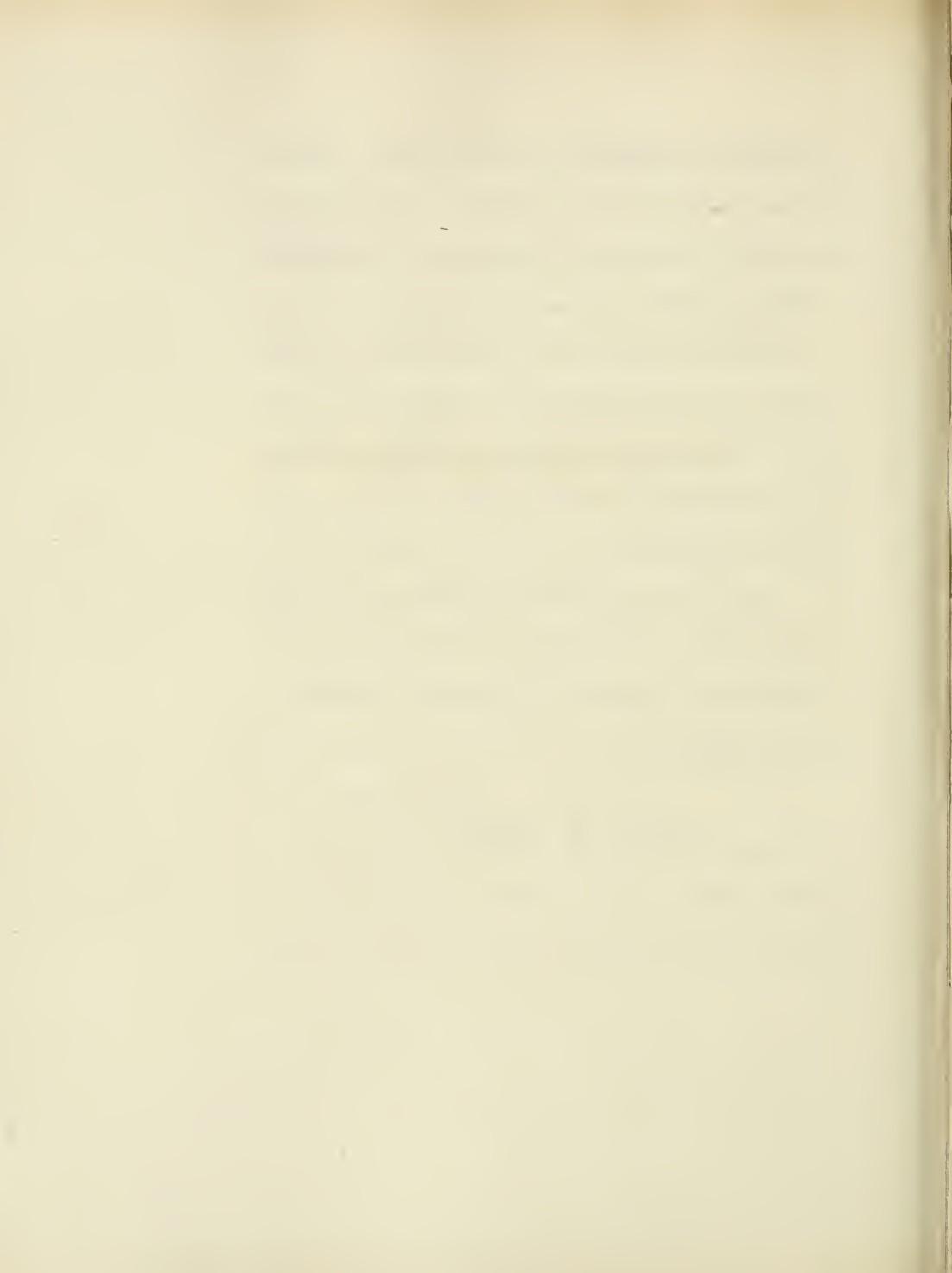
will go over. The crystalline buttery substance which you obtain will be less in quantity & less red than before: you are again to liquorify them in the A and proceed as before. Repeat the work 7 times in 7 new clean glasses. - And note that every time you draw it off it leaves its dead eagles, which gave it wings, viz its salts and the common ♀, in grayish powdery feces sticking at the sides and lower part of the necks of the retorts; and our ♀ is then pure and clean, like cream of milk, being shaken or otherwise agitated: a thin substance floats over this cream till

agitated slightly. This thin substance is its spirit, of a
sourish odor, also fiery taste,
which keep close for use.

This white cream, being of a
fiery nature [and indeed it is
unnatural fire], with the
thin spirit, is the true ♀ of the
Philosophers.

Let the Philosophical Mer-
cury be rectified in such a
warmth as will only raise
its flegm -

Note it well!!!



OTHER SECRETS.

John D. Morris

20

To make the true Red Oil, which is
for the Red Elixir - only, to
multiply it in quantity
and quality.

Take the flowers or ♀ extracted
with distilled White Wine vinegar
from the red maf (or chao's) as is
before taught, and afterwards ex-
tracted and brought to the greatest
purity with S.V. This ♀ easily dis-
solves in the S.V. with a slight sha-
king; but there will stick fast to
the sides of the vessel or a salt
in the last extraction which with
S.V. digest and wash out and add
to the former ♀ in dry powder. —

[This last is a very fiery hot salt which will easily dissolve in the air into a blood-red so, and the powder before dissolution is about a fourth part of the former $\frac{1}{4}$:] These $\frac{1}{4}$ s and salt being mixed in a dry powder will be impalatable for fineness.

Take what quantity of it you please and mix it with twice its weight of Sn : put it in a coated retort, as you did in making the white so, set low in sand and in all points proceeded with as in making the white so you will obtain a deep coloured fiery red so, which is for the multiplication of the Red Elixir.

To make a Red so more perfect &
fit for this mystery: since
discovered.

Take the red ♀ before mentioned,
being the true ♀ of the philosophers
one part, and of the White so or
Sophic ♀^{privately} two parts: mix them
well, and in a Δ first digest
7 days and in an easy heat draw
off the white so: lastly increase
the Δ by degrees and a most
red so will ascend and pass over
into the receiver. Continue the
Δ in the highest degree till all
be come over. Let the Δ go out
of itself and the furnace being-

cold take off the receiver and put
the mixed so's into a small Δ
and by a sand heat draw off
the white so and a most blood-
red so will remain in the bottom
of the Δ .

Here ended the M.S. Whether the author
had written any more, or whether any part
of it had been lost I know not; for it was
only loosely stitched up in a piece of an
old news-paper, of which that which served
to cover the last page was gone.

elsewhere concerning the Process or the Bill:—
p. 90. in the M.S.C.

This process will require great precautions
I have at great many times elaborated as follows:

I ground my gr corross. first by itself in a glass
mortar, tying a handkerchief over my mouth and no
se. and a pair of watch glasses over my eyes to
avoid receiving the invisible highly corrosive and
poisonous rising dust. I then reduced my Stell.
tart. &c. also by itself into an insalpable F.

Then I mixed quickly, using the same precautions,
both F, M, S, gr & p. in a glass mortar; as soon
as they become mixed and rubbed together, the poi-
sonous vapours rise, which, if received in the
Lungs are mortal, as Professor Boerhaave warns
us by an Example, in his Second Part of His Elements of Chemistry, transl. by Dr. Shaw which
Process of Boerhaave deserves to be read, as he
was a very honest and learned man.

This mixture I put into a small tubulated
B which I bury in the ..., so that only a little
of the Neck or upper part of the B appears
above the ..., by these means I get the Rose as
well as the Body, equally heated, and nothing
sticks in the nose, but the But: drops all
clear into the Receiver, which ought to be ground
to the Rose of the B, and is better than Lutting,
because the s of Sea G in the gr corrodes the Luting.

I give first a gentle Δ, as the author observes, to heat my glass so gradually, afterwards increase the heat gradually, until the mixture boils in the B, and looks like a solution of C in D; then, and not before, the icy but: comes over, and nothing hangs in the necks of the B, because it is small and gets intensely hot as well as the body.

There remains a dark grey or slate coloured C in the bottom of the B, which is the dead Doves of Diana, if you use fine D, in the room of ♀ or ♂, as Trenaeus Philaletha, Clavarius and Van Suckten have done. / See Stahl's philosoph. Princip. of Chemistry by Dr. Shaw.

amongst this C remains intermixed all the ♀, contained in the ♀, revived and dispersed in small and large Globules, and not a grain of it comes over into the Receiver, by my nice method of proceeding --

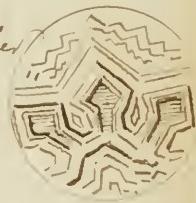
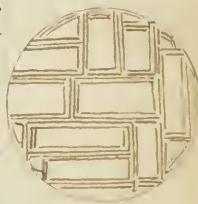
In obtaining this but: the highly concentrated & excret in the ♀, being here highly subtilized without the least drop of phlegma, takes hold of the ♀ of ♂ and ♀: called Mercurius Siccus with good Reason; and carries it over in form of a but: or unctuous ♂, which is ♀ Philosophorum simplex, in forma humida, Salina Porosa, o. Morbo Sydoris, of Urbigerinus, or Strigiphilus Flammeus. whilst the animated ♀ expletus o. Urbigerinus (and Arteponus a blood Flammeus)

red. I put afterwards the Receiver in a heat to melt the But:, and pour it into another clean subulated Ⓛ in order to rectify and purify it, when I do 3 times. Each time it leaves less fumes, and finally none at all. Whilst the But: comes over at first, as well as in every Rectification, the backs and necks of the Ⓛ shows all the Colours of the Rainbow, most beautifully to behold, and so does sometimes the Receiver, if it gets hot enough the Subject being full of Light and Life.

When the But: cools in the Receiver, I speak here before attraction and liquefaction by the A/ it shoots gradually into Tables or Crystals, wonderfully beautiful, which I have contemplated with great pleasure, sometimes like Oblong extremely regular Square Tables, at other times like Bastions and Fortifications of a Fort, at other instances resembling a Cypress Forest, as I always saw different Crystals.

I have seen them whilst they shot, pass suddenly through all the Colours of the Rainbow, most beautiful to behold. It is a most wonderful Subject. The Receiver must be close shut, before the Crystals shoot.

When all is cold, it is a beautiful transparent colourless crystalline Ⓛ. I attract afterwards and purify on the A/: On V, 8 or II, see Digby: in the same Receiver, placing a small glass funnel in its



As opening, towards the Window.

after attraction I rectify again, with a small heat, to separate the phlegma. See Digby.

Whilst the But: is hot, it keeps constantly evaporating, until cold. These vapours are invisible and if received in the Lungs, prove mortal on the spot; because the Subtil, highly concentrated & of Sea & is here united to the ♀ of ♂ and ♂: and ♀ according to our author: in the form of a dry ♀ which is so, highly subtilised.

Therefore be careful, that you do not destroy your self in a moment. Thus far my own Experience, which I thought it my Duty to communicate to my Worthy Friend.

S. B:

The But: ♂ bought at the Chymists is entirely unfit for our works, not being made of the right Mosq. but of bad crude ♂ and ♀. note this. ♀ Stile is a highly subtilized M, see Hahl. —

The Sophic ♀ of Iren: Philaletha, Claeves and van Suchten is a running Sophic ♀. ♀ Virus;

The Sophic ♀ of Arthepius, Flamel, Dyonis: S. B:
Zacharia, Urbigerus, Count Bernhardus Trevisanus,
Montesnyders, Van Cuter and most among the
latest is a Butyr: animated either with its own
♀, or with C, or with C and D.

see Digby's Chem: Secrets, published by Hartman
and Glauwers Proserpina at the End
of his Facio Works.

Riley

SOME
CURIOUS PROCESSES,
Extracted from
AN OLD MANUSCRIPT,
Entitled,
A LOVING MITE,
cast into the Treasury of the Chy-
micke and Spagyrické Art.

With remarks on the Processes,
by Dr. S. Bacstrom.

1804.

Contents.

To Vitrify Mercury with Silver by means of the Red acid Oil of Vitriol	1
Preparation of the Red Oil of vitriol.	1
Preparation of the Mercury	4
Further procedure	5
D ^r Bacstrom's remarks on the fore- going Process	7
To prepare aurum Transplendens; - an invaluable medicine ...	9
Remarks on the Process by Doctor Bacstrom	13
To prepare the vitrum sulphuris.	27
Remarks by D ^r Bacstrom	28

An excellent precipitation of	32
Its use	33
The Dose	34
Remarks by Dr. Bacstrom	35
To prepare the white spirit of mer-	
cury diaphoretic	37
Remarks by Dr. Bacstrom	39
To prepare the Tincture, the Oil and	
the Salt of Antimony	44
Remarks by Dr. Bacstrom	46
on reuniting the principles ..	48
<u>The long</u> but natural way	49
Multiplication in quality	52
◎ of 1000 carats	55
<u>The short</u> but violent way	57
Preparation of Crocus metallorum	62
A caution	64

To prepare the Spirit of vitriol - a cure for the Epilepsy	65
Remarks by Dr Bacstrom	66
Vitriolic ether known to the author.	
Improved process for preparing it	67-68
Dulcification of the ether	71
Further procedure	72
Dulcification of the fixed ♀ or the ♂ of the ether	73
Digestion	77
Virtue and uses of the medicine .	79

To Vitrify ♀ with ♂ by means
of the Red acid oil of ♂.

"The first step necessary for the
accomplishment of this singular
process is the

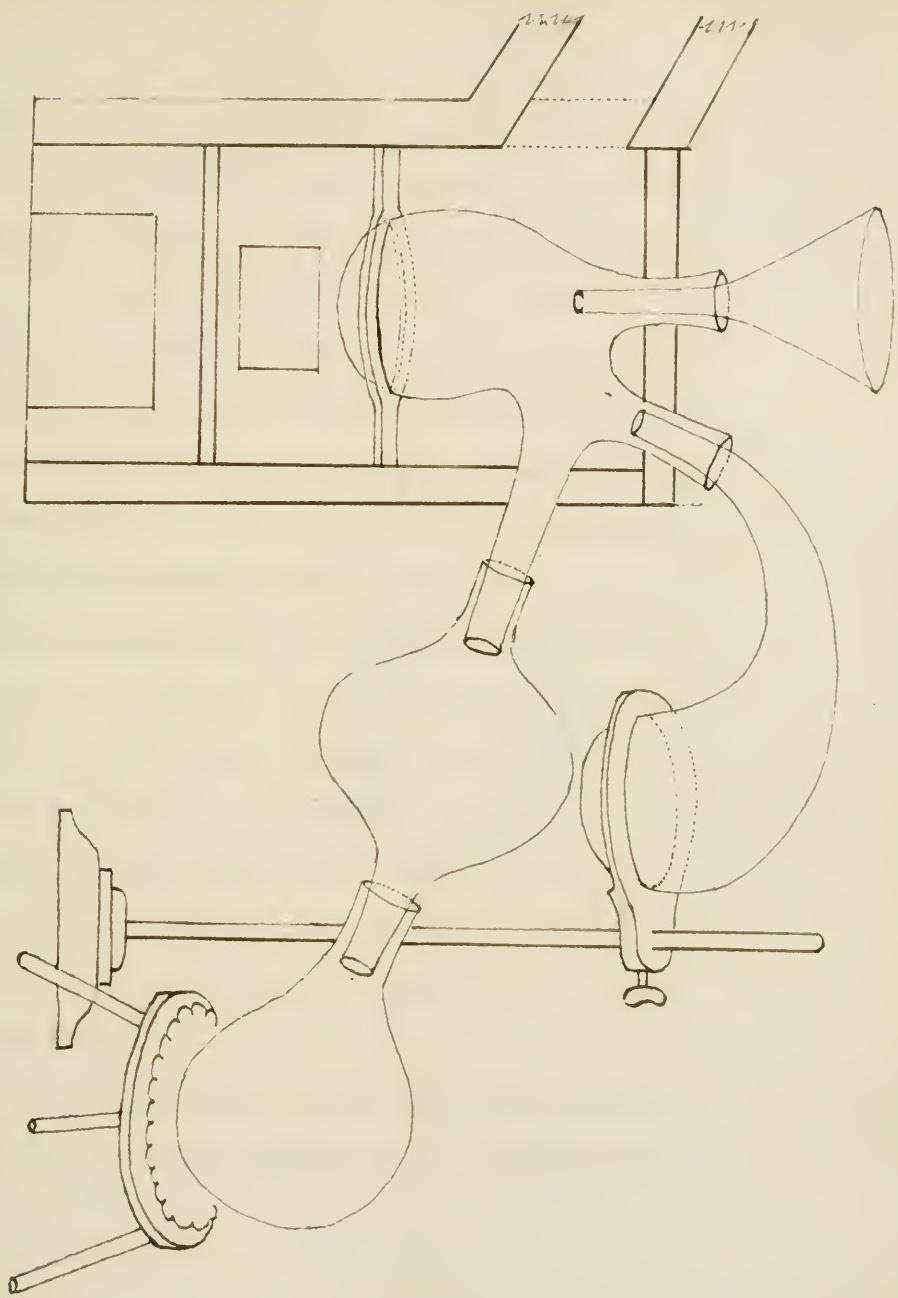
Preparation of the Red Oil
of Vitriol employed in the work

"Take Romish vitriol, calcine it so,
then powder it and put it into an
earthen pot fitted with a cover.

Put your pot on the fire and gather
the fire round about it, and so the
vitriol will liquify. Let it evapo-
rate, keeping your pot in a brown
heat (not a red one): look that you
keep it in a right heat else the
oil of the ♂ will go away. When evaporation

set it by to cool. Then take this
Rubified vitriol, pulverise it and
cast ^{it} into the distilling pot construc-
ted and arranged in the following
manner:

"Have the pot firm in the
furnace, with its mouth or basin
projecting through the wall of the
same: This mouth should be
pretty wide. The distilling pot
must also be furnished with
a funnel at its upper part —
which must be made firm in
the pot. The three receiving ves-
sels being made fast in their
places the distilling body must
be heated by fire put into the
furnace. The body rests on an
iron bar passing through the furnace.



The cover of the furnace should be in two halves, each with a segment of the openings for the funnel and either receiver, that when the two are joined in their place the furnace may be closed. When the distilling vessel is brought to a red heat introduce the pulverized rubified Dr by the funnel and then close up its pipe with a plug prepared for the purpose. Keep up your heat and you shall have both a white and a red spirit. In the first and second receiver shall be a true White spirit and in the third a red spirit.

"N.B. This Red Oil or Spirit of Vitriol is good for the Palsey and many other

diseases, being drank either with
Scabions, succory or balme water."

[In the preceding Process the Author
does not inform us of what material the
retort should be made. If not of clay,
a glass retort should be used. Nor
does he tell us which he means by
first, second and third receivers. If,
however, such a result as he describes
is obtained they will shew themselves.]

"Preparation of the ♀.

"Take Red oil of Dr, made and
rectified according to art, and in
this resolve the ♀, previously de-
purated either by sublimation or
by washing it with salt and
vinegar. Set it on the fire and

there nourish it in a continual heat so long that no part of the mercury may appear, either live or precipitated, but all remain liquid in the form of oil. This being done, pour this oil, containing the ♀ into a convenient glass retort and set it in a carbonum arenarium, and putting fire therein drive forth the oil into a receiver from the mercury and so the mercury shall be left behind in the form of a calx.

"Further Procedure.

"Now take of the above calx of mercury ʒii. of the calx of luna and of Salarmoniaku, ana ʒi.

beat and mix them very well together and put the mixed powder into a phial to sublime. The sal ammoniac will ascend, and the ♀ with the ♂ remain in the bottom (keeping the same weight) in the manner of most pure ♂. afterwards put the mercurial-lunar powder into a strong-glass, or rather into a glazed crucible and set it in a wind furnace to melt, and by increasing the fire it will turn into a fixed transparent glass, of the colour of pale gold.

"This glass is of infinite virtues, which are not fit to be declared in this place. The diligent searcher into the works

of Nature will be at little loss how to use it, as also the Aurum Transplendens of most great and special virtues, the process for preparing which shall next be given."

Dr. Baestrom's remarks on the foregoing process.

This process, which is very valuable, seems derived from Theophrastus Paracelsus's Manuale Chymicum, a very scarce octavo volume printed in 15

The process to obtain a tincture from a ♏ of D by sulphuration, mentioned by Stahl (see Shaw's English Edit. p. 417) is also on this foundation, because a mineral

volatile & fidal principle forms the greater part of native ♀, & appears in the acid ♂ of ♀ and ♂, and this is the universal mineral agent in the mines, as Becker and Glauber have demonstrated; it is a sulphureous-mercurial vapour in the mines, not yet formed int + of ♂. Compare also a similar process in Bates's Dispensatory published by Salmon page 310: its title, i.e. the title of the process is, Vitrum Luna et Mercurii.

To Prepare Aurum Transplendens,
an invaluable medicine.

"Take of the most pure & yellow
and of Hungarian antimony
yellow: put them into a crucible
and set it in the fire that they
may melt together. As soon as
ever they are molten pour them
forth without allowing them
time to run into a regular. You
must be careful to prevent that.
When cold beat and grind this
mixture exceeding well, that
it may be a most subtle pow-
der, which is to be calcined
after the same manner as

you calcined the Antimony when you made the Vitrum, until it fumes no longer. When you have the powder thus fixed put the crucible into the fire that it may be glowing hot and goe into a vitrum; and melt the powder by little and little after this manner into a vitrum, and let it there run and be in melting so long untill the vitrum be red and transparent, of which you may make trial with an iron rod dipped into the crucible. When you have brought it into this state you shall find the gold in the bottom of the crucible diminished one half. Then pour

forth the vitrum into a basin,
and you shall have the gold
transparent mixed with an
equal weight of the vitrum & in
the use and dose whereof is as
follows :

"Take of this transparent gold &
pour thereon of the best distilled
vinegar to cover it three fingers
over and set the vessel, closed, to
digest untill the vinegar be well
tinged. Then pour off the extract
which keep in a close vessel; &
pour an more vinegar & extract
so often untill no tincture remai-
neth behind. Then filter the
joined extract, and from what
passes the filter distil off the
vinegar untill the remainder

be almost of the consistence of oil. Upon this residuum pour of the best rectified spirit of wine to cover it four fingers over and set it in a close vessel to digest, and the Spirit will extract from the ☽ a most red tincture which preserve for your use.

" You may give to drink two spoonfuls of this red spirit. It will move sweat but will not provoke vomiting, nauseousness or any stool as the common extract of S. doth.

" The virtues of this transparent ☽ are wonderful. It prevails against the Dropsy and all phlegmatic diseases. It quite roots out the Fox: it cureth &

and slayeth all paynes in the
members proceeding therefrom
and doth forcibly draw forth
the poison out of the marrow
and bones. It is a great help
against the plague and other
epidemic diseases. It mundi-
ficeth the blood, cureth ulcers
and is profitable against the
gout."

L

Remarks on the foregoing
Process by Dr. Baestrom.

The author in concluding
the process for vivifying & with
D hinted plainly that that pro-
cess as well as the present one
gave results which were appli-
cable to other purposes besides

medicines: that is they may be employed as foundations for philosophical labours to obtain unctures for transmutation.

In this process a foundation is given for a short way - but the process should be repeated with more S . $\overline{\text{aa}}$ of O and S can do but little. Remember the words of Senevogies in his cosmopolis which confirm this foundation and illustrate it.

In the room of crude S I think the Chalib's of Senevogies should be employed. It would probably be more powerful. The Chalib's of Senevogies and the Brass founder in All SS stellatus, on which you will find some

thoughts of mine, in my remarks
on Nebuchadnezzars dream.

Sendivogius (i.e. Alexander
Seton) in his Novum Lumen
Chymicum 4to, says somewhere
in his treatise on ♀ "There is one
"metal which has a power above
"all the others: it is named Cha-
"libis. If it be conjoined eleven
"times with ♂, the ♂ will be
"thereby weakened unto death
"and emit its sperm: the cha-
"libis thereby conceives & bears
"a son more glorious than the
"father "

N.B. There is certainly the
foundation of the Brags foun-
ders short way of four days.
We ought to remember here

that the Brass founder (an adept of the name of Vier-Oort from Almhaar in North Holland) recommended Sundivogius cosmopolita to Dr. Helvelius and made use of the following remarkable expressions:

"In the dark words of Sundivogius lays the truth! The volatile Mercurial banality of the metals [i.e. Ant, &c., Daris, Daris] is the chalib of Sundivogius, whereby the artist can separate the solar and lunar rays from their bodies, in an open fire, and afterwards refix his volatile tincture into a glass."

If you compare now the words of Vieroort with the Iphæra Saturni of Paracelsus; my-

thoughts on Nebuchadnezzar's dream, before alluded to; the process for the Aurum Transplendens, the process for Nitrum Lumen &c
Mercurius in Bale & in this MS p. 126, and with Monte Snyders' process for opening radically common ♂ by means of AN & S & his fulmen as communicated (i.e. the first part of Snyders work) to Sir Kenelm Digby in the year 1664 at Brussels (See Digby's Chem. Secrets published by Hartman p. 16); also confer Sinatura de Sulphure metallorum in Batis Dispensatory p. 268 — if you will compare all these together you will find that I am right in my theory & that probably

some well conducted experiments upon this foundation might in a few weeks lead to the accomplishment of the process in the short violent way.

Sendivogius (or rather Alex^r. Selon, for Sendivogius married Selon's widow & with her inherited his Manuscripts, which he afterwards published as his own) — Sendivogius says "There is one metal" &c. Lead is a metal, & is a metal — a saturnine progeny, as Irenaeus says "the offspring of Saturn (so is Zinc) — But Sendivogius did not call & in its crude state a metal — he meant its brittle, metallic, reguline part, i.e. the $M\ddot{o}$, which

excepting its brittleness & volatile nature every way resembles a complete metal, may such an one as copelled D.

Becker calls it the Lead of Leads (Shaw's Statl p 416) and strongly recommends the metallie reguline sulphurs i. e. mercurial sulphurs of the metals (p. 347. p. 364. p. 416).

"If that metal be conjoined
" eleven times with gold, the
" gold is thereby weakened unto
" death" &c. The process for the
Aurum Transplendens joins
the Antimony but once with
the gold, and yet gives a vitrum
antimonii solare, though it
affirms that a half of the

gold employed is found in its metallic form in the bottom of the crucible at the end of the operation; so that it stands as if he had used 2 parts of antimony to 1 part of gold: have we not reason to believe then that if a similar process with ~~the~~ ~~the~~ ~~the~~ ~~the~~ and ♂ were performed, repeating it eleven times with fresh portions of the ~~the~~, that the ♂ would be weakened unto death, emit its sperm, i.e. its tinging, extensible, colouring, fixing power? and if so where can it then reside but in the first glass or vitrified charibis? Therefore Belon says "the charibis conceives and brings -

forth a son more glorious than the father" (i.e a Re).

Recollect also that Enoch & Elias were suddenly regenerated by that Universal Agent which proceeded immediately from the throne of the Omnipotent (see Ezekiel Ch. 1 v. 27, 28. Dan. Ch. 7 v 9, 10.).

By that very same agent Enoch & Elias were suddenly regenerated, without passing through the long way of fermentation and putrefaction.

As all matter is animated by the Spirit, Spirit or Life, & all material things are only copies of spiritual or incorporeal Essences, and as we

see such a wonderful harmony between that which does animate and the thing animated, I believe the short violent way of the re-generation of matter possible, and founded in Nature.

Indeed in this very country proofs have not been wanting of the possibility of effecting this. Not many years ago a journeyman button-moulder lived at Birmingham who was so ignorant and illiterate that he could neither read nor write & yet possessed an art whereby he could in 8 hours time prepare a metallic tinging powder, whereby he transmuted ♀ into fine ♂. The ♀

worked only one day in the year and procured in that one day about an hundred pounds worth of ♂, which served him to live miserably and to get drunk with for twelve months.

The late Mr. Edward Shute who assisted me in my labours in Marylebone, knew the man well, saw ^{some of} the ♀ he produced and conversed with the Goldsmith who regularly bought it from him every year. Mr. Shute went twice to Birmingham to endeavour to get acquainted with the button maker, but could never obtain from him the smallest hint concerning

his work, excepting only that it was done in 8 hours time, in a crucible, in a wind furnace. When Mr. Shute went to Birmingham a third time he found the man dead and in his coffin. He saw his wind-furnace in a cellar, some broken crucibles and some charcoal, but no other materials or ingredients that might indicate what subject he made use of. He had no papers nor books of any kind. Indeed he could not have made any use of them.

The process was taught to the button maker by a gentleman whose life he

had the good fortune to save
by coming to his assistance
when attacked by three or 4
robbers in a solitary place.
He very courageously knocked
two of them down with a
heavy stick which he chance
to have in his hand and the
other fled. The Gentleman
in return for his seasonable
interference and bravery
gave him some guineas &
taught him the process. —
These circumstances the button
maker did not conceal. Before
he became possessed of the
secret he used, if I rightly
recollect what Mr. Shute
stated, to wash in the ma-

manufactory of Mess^{rs} Boulton
and Fothergill. He had learnt
the secret about the year 1764.

On the proofs of the aurum
transplendens see also the
fulmen Iovis, fulmen & ires,
fulmen solis &c in Chamber.

To prepare the Vitrum &c is

The Vitrum Sulphures is prepared in the following manner: Take of common sulphur 10 pounds and put Zijf: thereof in a crucible or hollow test within the Regula, fornicala [or any furnace that will convey away the fumes], the crucible being red hot, that it may be burnt; and when that is burnt put in Zijf: more, that Bra! also may be burnt; and repeat this till one pound has been so treated. You shall then see an ash of a greyish colour and of this pound you shall obtain no more than Zijf: of ashes. Continue the process in the same way.

crucible and from the second pound
and also all the rest you shall have
Zff: for every pound, and the ashes
which before were of a greyish colour
will now be red as blood. That you
may obtain a red Vitrum take of the
red ashes, reduced to a fine powder -
Zff: of borax Zi and melt the mixed
powder in a crucible in a violent
fire and it will be brought to a
transparent Vitrum of great virtues.

Remarks on the foregoing Process
by Dr Baestrom.

Basil Valentine illustrates the foregoing
process which seems as if it would serve
also as a foundation for a Philosophical
Structure in the short way, via secca:
regenerationis violentiae per animam

universi i.e. Δ (See the Proefs in De la Porte). Bosil worked with \textcircled{D} .

As the vitrum sulphuris is formed from the black tinging & contained in common \textcircled{A} (Vide Stahl p 159 to 162) as well as in \textcircled{E} , Zirku &c such a glass ought to be tried upon \textcircled{O} in the \textcircled{X} , which possibly might thereby be vitrified; for Becker has observed that that & of \textcircled{A} readily combines with \textcircled{O} and is almost a kind of tincture. (Stahl p 162).— If a red fixed glass of antimony, so fixed as to be fusible without smoke, can vitrify \textcircled{O} this glass of \textcircled{A} in the same state of perfection ought to be able to do the same. If such a vitrified solar glass from \textcircled{E} or from \textcircled{A} should not be able to tinge \textcircled{Y} or \textcircled{Z} , still it might possibly act on \textcircled{Y} or on \textcircled{D} .

The mixture made of a ♀ of D by sulphuration transcribed by Stahl (in p. 1617) from Beckers works, transmuted 164 parts of D into O, but could not act on either ♀ or ♂. The metal obtained from ♀ by a long continued fation at the house of Montanus, was fine O, and this generation or fixation of the volatile O which lies concealed in potentia in every ♀, proceeded undoubtedly from the black cinnabar & concealed in ♀, respecting which Stahl very judiciously suspected that it wanted nothing but complete metallisation (Stahl p. 162). This was done by sulphurating the ♀, and corporified fixed O was generated: but were D or O properly ♀ated ought not something more noble,

than common D and C to be produced,
i.e. a Tinclay?

Cramer, Geigel and other professors assert positively that if you can but vitrify C or D, into a fast but fusible homogeneous glass you have a Tinclay, no matter by what method such a vitrification is obtained, if it is but of easy fusion and melts without fuming. The greater fusibility it possesses the more readily will it transmute F, H or G - when it is less fusible it can only transmute D.

Ubi concordantia ibi veritas.

An excellent Precipitation of ♀. ✓

Take of ♂ purged after the best manner 1 drachm make it into very thin plates and dissolve it in aqua Regis made of common salt and not of sal armoniae because that maketh the mercury to volatilise. Then take of the best vitrum antimonii 1 drachm and in like manner dissolve it in aqua regis. Dissolve also of ♀ very well washed and mundified 6 ounces in aqua fortis.

Let these three solutions be clear and transparent, & let nothing appear in them that is not dissolved, then join them together and draw off the

acid from the precipitate four times, always pouring on new aqua regis, untill the ♀ when put upon a red hot plate of iron will fume no more - then draw away the aqua regis very well from it.

Then pour on spirit of wine as much as will cover it three fingers over and distill the spirit off six times from the precipitate, with a strong fire untill the ♀ be fixed & sends forth no fumes from it; and lastly calcine it very well according to art, sub tegula fornacata [under a muffle in the wind furnace].

Its Use

It is an excellent remedy against the French pox, for it purifieth the blood in the veins and the marrow

in the bowels, purgeth whatsoever foulness there is the flesh and nerves, and under the skin. It is a great help in the dropsy, sending forth the water and drying up the fountain. It is profitable against the falling sickness; helpeth the cholick; cureth the quartan ague, the esthiomenes, fistulas and all ulcers. It is useful in the yellow Jaundice; helps in the plague and is good against poisons.

The Dose

Three, four or five grains according to the strength of the patient. To children and infants you may give from half a grain to a whole grain in some convenient and appropriate liquor.

Remarks

by Dr. S. Bacstrom.

Where the author, for a medicine dulcifies only with spirit of wine, I would dulcify with a sharp wine vinegar 6 times, then 6 times more with genuine or of french brandy. This is to dulcify literally, naturally and philosophically. The precipitate will then taste like honey or sugar.

But in this process there seems also to be held out a step towards obtaining a buring medicine for the leprosy of the inferior metals; only that other labours must follow this first one.

In my opinion by this process a solar Tincture, a mercurius philosophorum animatus or duplicatus

is obtained. Should it be fusible without smothering it ought to convert ☽ in the crucible into a tinging glass, able to transmule ♂, ♀ and ♀, because ♀ is combined per minima therewith.

This precipitation of ♀ by means of ☽ and ☉ deserves to be well considered, and should be compared with a similar process in Bates Dispensary under the title of Solar-mercurial precipitate. Paracelsus had several similar works.

To Prepare the white Spirit of ♀ Diaphoretic.

Take of the most fine crystalline sublimed mercury [i.e. pure corrosive mercury sublimate] one pound, of red earth three pounds. Grind the ~~earth~~[♀] into most fine powder & mingle it exactly with the said earth, & then make it into a mass with common water, stirring it very well together. Then form thereof little round pellets and diligently dry them; after which put them into a glass retort & distill slowly, increasing the fire by little & little, and so the spirit will come forth; and towards the end much of the ♀ will sublime.

When you have finished this operation and find that no more spirit will come forth no any more & be sublimed then let all cool. After which gather all the sublimate together, mingle it with new earth in the same proportion as at first, make it into little round pellets, dry them and then distill off the spirit again.

Repeat this so often untill all the sublimate goeth into spirit, which keep in a clean glas vessel close stoppt.

The dose of this diaphoretic is one or two drops in spirit of Guaiacum or any similar sudorific.

Remarks

on the foregoing Process.

It should be noted that if by the foregoing process the ♀ is made to remain intimately and centrally- combined with the highly subtilised + of sea Θ so that you obtain a homogeneous clear Gial △, without any further precipitation, as the author pretends, then such a Gial △ is undoubtedly a true Lac Virginis (Virgo ♀) and you then what will prove to be centrally the Dissolvent of Artepheus, Flamel and Monte- myder, though in fact they obtained their Lac virginis from the concentrated + of sea Θ in the ♀ or corrosive, which carries the ♀ of antimony - i.e. the MAFS, over per rector, and

produces the so called Balymrum Antonii martiale: which Balymrum Antephinus farther animated with fine gold and thus obtained his Balymrum tui otiale Oare. [this work is mentioned by Virgil] that is Sophronum duplicitus or animatus. [Vide Glauber's Proserpina in his works, at the end; English folio edition].

From this you will see that the same end is gained whether you go for your after labour (the Digestion) a limpid Fial ∇ , or a Balymrum, or a sophic ♀ in forma currente melde-lica, or as a mercurius vitæ, if it be but duly animated with D, O, &c. so as to become Mercurius Duplicatus, man and woman, male and female. Why then should we doubt the possibi-

bility of animating a F with O or D as well as a P , if the union is but intimate per minimis atoms and inseparable in the C in a red heat. If it does not burn, and if it remains fusible in it the union is then intimate and inseparable, and will vivify O ; and that O will convert F into a fixed living cinnabar fit to be projected on P or H .

By the word "Lac Virginias" the ancient Philosophers, as Paracelsus, Arlephius, Monte Fryder and others, denoted their mercurial salveit, the property of which must be that it will gently and kindly dissolve both D and O with equal ease; and

that these two dissolved metals when equal parts of each are in the mixture must never precipitate each other. It may, however, happen that some of the ☽ may be precipitated in a transmuted state when the solar principles predominates in a great degree; for a genuine Lac virginis or mercurial ♦ if duly animated is a gradating ♦ capable of transmitting a small portion of ☽ into ☽ by precipitation during solution. The ♦ thrown down in such solutions if washed and melted & with borax will be found to be pure ☽.

If on the other hand the ♦ in the ♦ or should not unite in-

timately, per minima, with the
+ of sea Θ then we should only
obtain a pure marine acid but
no mercurial water nor lac vir-
ginis.

To prepare the Tincture, the
Oil and the Salts of S.

[¶]
Take of Crocus Metallorum as much
as you please; dissolve it in a suf-
ficient quantity of aqua fortis, made
of equal parts of Nitre and Vitriol;
upon the solution pour as much
rectified spirit of Turpentine as the
matter requireth and set in diges-
tion, and in a short time all the
tincture which lay hid in the aqua
fortis will pass and goe into the
spirit of turpentine, of a red colour:
Separate that which is tinged from
the water and abstract it unto the
consistence of an oil. Then pour

upon this tincture some good spirit of wine, that from thence it may draw out the purer parts thereof. Distil it over Alembicum & with the citrine spirit there will pass over a red oil. In the bottoms of the retort of alembic there will be left a matter which you shall put into a crucible and calcines to whiteness in an open fire. When cold extract the salt with distilled water, coagulate the extract and you shall find a most white salt. ✓

Thus with one labour you shall have both the Tincture, the oil, and the salt of antimony. All the uses that may be made thereof need not here be spoken

ap. A physician skilled in chemical
matters will know how to use them.
It shall suffice here to say that they
provoke sweat, and, judiciously
administered, never do any harm.

Remarks on the above Process.

By Dr. Bacstrom.

This process presents a wonder-
ful abbreviation of the laborious
and expensive one of Basil
Valentine for his Lapis Ignis,
in his triumphant chariot
of Antimony, and promises to
be equally efficacious for a
Philosophical labour.

If once you have obtained
the three principles of the E;
the living, tinging principle,

the male agent ♀, △; and the
tinged passive principle ♀, △,
both in the Red oil - which
principles have been vola-
tilised and are highly pure
and intimately united (or
they could not have been
distilled over per retort); &
after you have depurated
your fixed Θ by three or
four solutions in pure dis-
tilled warm rain water, fil-
tered and evaporated the solu-
tion over the vapour of a
B. M. in a clean china basin,
covered slightly with whitened
brown paper, to keep the
dust out; and when your
fixed Θ of 5 is become as

white as snow and perfectly free from impurities, then there are two processes to reunite the principles — a longer way, which is the most natural and therefore the best — and a shorter more violent way, which would not linge near so much.

Note here what D^r Winthrop says in his *Secrets Revealed* (published under the name of *Francæus Philaletha*) page 27 "the offspring of Saturn, the Stygian or trier of Gold (i.e. to) abounds with the most purged salt of Nature" — "that it has no metallic ♀" It wants metal-

lisation, as Stahl observes of
 the first black tinging & of ♀
 (Stahl, n. 162). This completed
metallisation the perfect Quint-
 essence of ♂, with its specifica-
tion or determination, receives
 from ☽ in the X - The ☽ gives
 it the first metallic ♀, life-
 or Δ, whilst the ☽ becomes
 a tinging glass upon Δ; as
Basilissus says; but Baron
de Sabor who also made the
Lapis Igneus declares that it
 tinges Δ, ♀ and to 10 parts the
 first time.

The longer but more Na-
 tural way of uniting the
 Principles of the Antimony
 Rub your fixed salt to a p

subtil powder, perfectly dry,
put it into a small digesting
glass with a glass stopper.
Let your Θ be one part, say
1 scruple, pour upon your fixed
 Θ three parts of your purified oil
of δ , and cover the glass for the first
twenty-four hours only with a
paper stopper, to permit all su-
perfluous humidity to evaporate,
and place your phial in a low
heat of about 90 or 100 degrees of
Cahrenheits thermometer. Observe,
we do not wish here to fix imme-
diately - on the contrary we wish
to volatilise the fixed Θ first, for
which reason the volatilising
principle is here made quickest
in weight.

Before the black colour mingles its appearance you must put in the glass stopper; otherwise by the putrefaction, when the subject is radically and centrally opened and decomposed, you would lose the contained highly volatile Δ or principle of Light - that principle which has tinged the oil of & of a fiery ruby colour now abandons the subject which causes death: therefore there must be no opening left for its escape during putrefaction.

In this gentle degree of generating heat I would carry the subject to the White, when all will be dried up and fixed. I would then increase the heat gradually as high as to 130 or 140 degrees, through the citrine

to the perfect red Tincture.

This is proceeding naturally & philosophically; but let it stand long enough to insure complete fixation, which may be seen by its refusing to undergo any further alteration. It can towards the end of the process bear 150 or even 200 degrees of heat; and, in a sand heat would melt in the phial like wax.

Multiplication in quality, or Incavation for Susibility.

The obtained red mass must be rubbed to a subtil powder & placed in a new digesting phial. To three parts of this red Tincture of to put one part of your red sulphureous mercurial oil

of antimony. The union will be
speedily effected. It will become black, white and red in a tenth
part of the time that it did at
first. This first multiplication
can bear more heat, probably 120
to 120 at the first in going to the
white, and from the white to the
red 150 degrees. The fixed tincture
does protect hold and fix the vola-
tile, and is thereby incerated or ren-
dered of more easy fusion.

This inceration must be done
at least three times. Flame
and others incerated seven
times. The fixed red P.E. may
be known to be perfected when
it will melt like wax on a
red hot piece of iron without

the least fumes. It will then be able to vitrify ♂ into a tinging glass, which glass will convert a certain proportion of purified ♀ into a fusible fixed precipitate or cinnabar fit for projection on ♀, ♂, 24 and ♂. After three incinations it should be able to ling 10 parts but after 7 incinations i.e. multiplications in power, quality or virtue one part ought to be able to transmute many thousand parts - the quantity will be learnt by projecting gradually untill at last you obtain malleable ♂ of 24 carats. The first powerful projection upon ♀ makes

a red fixed cinnabar, which is Sophic ♂ of perhaps 10,000 carats: this projected again upon fresh ♀ would give red ♂ of 1000 carats, and that again a brittle ♂ of 100; which would now hardly do more than bring 10 parts of ♀ to the state of ductile ♂.

ask any Refiner whether he believes that a ♂ of 10000 carats ever existed? or ask the same question at the most learned modern chemist! both of them will think you mad. It is true that Nature does not often generate such ♂, & yet she sometimes does. Dr Becker once saw a man who brought

a piece of a very red, ponderous cinnabar from a miner, for six cruiters (about two pence). The man powdered his red ore and ignited it in a Δ but it remained unaltered. Dr Becker lent the man a fine silver Imperial dollar which he threw into the Δ keeping up a strong heat: the Δ fused with the ore into a red brittle mass: dollar after dollar were added to the number of ten or 12 before the red mass was lowered by the last to the standard of \odot of $2\frac{1}{4}$ carats.

"Thus you see (says Becker) that Nature sometimes generates a tinging brittle \odot of 500 or 1000

or more carats which must then be lowered into common gold by adding as much silver as the tempering power demands." Dr. Becker was an eye witness of this fact but he saw it only once in his life time.

The shorter but more violent way to fix the Red oil upon the fixed salt of antimony.

After you have purified your fixed O of antimony, take three of three parts, say 60 grains, rubbed to a fine powder, perfectly dry; put them into a small glass body on which place an alembic without a receiver. Pour upon

the Θ a third part, that is 20 grains of your red oil of S, heat the alembic to the body, but leave the pipe open. Place the body in a gentle sand heat, (about 100°), do not suffer the oil to ascend, and the fixed Θ will imbibe the oil, retain and fix it into a red mass.

When brought to a state of thorough driness powder it again, and imbibe its now increased weight with a third part of the red oil, and it will again be retained and fixed in a shorter time and a little increase of heat.

Repeat this operation, imbibition and fixation, each

lime adding as third part of the Red
oil to one part of the ~~the~~ fixed mass,
until that mass is become perfectly
red, and fusible without smoke.

This operation may be perfor-
med either in a glass body as al-
ready suggested, or in a bulbu-
led retort, in a sand heat.

When it is brought to a state
to flow easily without emitting
any fumes it ought to vitrify
© in the Δ but in less quantity
than the product obtained by the
first mentioned and longer process.

This is fixation by a violent way.

I am of opinion that by either
process you may multiply or
incerate your red medicine with
the red oil till it will no more

coagulate into a red mass, but melt in the glass phial like a fiery oil, which will probably phosphoresce or give light in the dark, and in that fixed fluid, oily state vitrify a considerable portion of ♂; which vitrified ♂ would convert many times its weight of ♀ into a fixed fusible tinging precipitate.

It appears that it must be so from the nature of things. The more Δ, concealed in the red oil, you unite and fix upon the Θ, the more fiery your tincture must become, until at last it can no longer coagulate, but must become a ruby coloured, fixed oil, which the fiercest heat would not

cause to bubble up; and which would give off a portion of its superabundant light in the dark, and re-imbiue it again in the light - for I believe Δ to be nothing but concentrated and agitated light.

It would give more light in a warm than in a cold place; and as Δ cannot hurt Δ it could not be made to boil in the fiercest heat, but it might pass through the pores of the red-hot dilated \mathcal{E} , if it had no patient to act upon and conquer, namely Θ , when brought to such a high temperature.

As the author does not give the process for preparing the Crocus metallorum you may follow that given in Bale's Dispensary by Salmon, p. 1622. Indeed you will find it with little variation in almost every chemical book published about 100 years ago.

Preparation of the Crocus metallorum

Take of fine crude antimony, which appears in fine small needles in the broken cube, half a pound. Rub it in an iron mortar till you bring it to a fine powder, which mix with an equal weight of pure nitre in powder, by rubbing them together in a porphyry mortar.

Place a V in your wind fur-

nace and bring it gradually to a red heat - It ought to be a deep crucible - say one of 6 or 7 inches height.

Then project about an ounce of the mixed powder into the red hot χ - a detonation will follow - wait till it is over, avoiding the fumes, and then project another ounce; and so proceed until the whole quantity has been eliminated. Then cover the χ with a cover or a bit of tile and urge your fire that the matter may swell, keeping the χ covered with coals. After half an hours fusion take the χ out and you will find in it a mass or hepar of a brick red colour. Powder it & warm and you will have a

cinnamon coloured powder, which
is Thurland's Crocus Metallorum,
the substance made use of by
the author.

A Caution.

The author in the beginning of his process desires spirit of Turpentine to be poured upon the Nitric solution. If this be done hastily, or incautiously, there will be an instant and violent deflagration & you will be exposed to some danger, as a great deal of heat is liberated on the union of these two. But if you dilute the solution with eight or ten parts of water you will operate with safety, nor will result be thereby affected to its prejudice.

The Spirit of Vitriol against
the Epilepsie.

Take of calcined vitriol 2 gts, of salt
1 gt, of bole ammoniac 3 gts: mix them
well together and distil after the manner
of aqua fortis and there will come forth
a volatile and most excellent spirit,
useful in many diseases. It hath
power to dissolve crocus martis, crocus
veneris and also corral. and whoso-
ever knoweth how to temper this
spirit with the due proportion of
spirit of wine hath attained the
true spirit of vitriol for the cure of
the Epilepsy: for let the spirit of ~~Or~~
be distilled off with an alembic in
B.M. that it may be converted into

a liquor of a most sweet savour,
and it will be thereby rendered of
most excellent efficacy and virtue.

Remarks by Dr Baestrom.

It appears plain enough from the foregoing process that the author was well acquainted with Vitriolic Ether although the discovery thereof is claimed by men who probably lived many years after.

Basil Valentine who lived in 14 had a perfect knowledge of the Vitriolic ether: so had Paracelsus, Hollandus, Kunkel, von Gevenstern, Johan Baptista, Van Helmont and others in the 14th and 15th centuries.

Ether, or acidum vitrioli venosum when properly prepared is assuredly

an efficacious and safe medicine against the Epilepsy, when not too inveterate. I will here describe my improved process for preparing it, by which, I have produced a noble medicine, as sweet as honey and perfectly free from the corrosive quality too often found in the common ether, which will not unfrequently eat holes in linen, cotton, or silk, though it is daily prescribed by Physicians of the first name.

I insist on this as a maxim, that every medicine ought to be so far dulcified that if does not answer perfectly the intention of all medicines, it ought at least to be innocent, sweet and harmless - incapable of doing any mischief; and

therefore every Physician or Apothecary should be obliged to take himself the first dose of his medicine along with his patient. Were I in practice and properly rewarded for the trouble I would use no other than such rectified essences.

The Proceeds.

Well rectified oil of vitriol, genuine; and well rectified spirit of wine, also genuine, (distilled from Boniac, Spanish, or German wine-brandy) ought only to be made use of.

Though a ~~rectified~~^{sulphuric} ether may be made from the rectified acid oil of $\frac{1}{2}$ united with rectified spirit of malt (the spirit of wine of the shops) yet I positively affirm that small beer is not Burton ale & that young

sower Bourdeaux wine is neither
totney nor Constantia, though both
both are beers and wines.

If you take common acid oil of
† your residuum is not a fixed
‡ of δ, but a caput mortuum of
common †. Your ether cannot
possibly contain any tincture of δ
but tincture of † only

If you employ spirit of malt
your ether cannot possibly profess
any of the properties derivable from
the vine and not common to corn.

But when you make use of a
well prepared acid prepared from
Dr δis or Dr ♀is your residuum is a
highly subtilized, concentrated, and
semifixed † or Δ of δ or ♀ and not
of an immature common †.

And from a genuine S. V. you have a ♦ or Δ of wine, which is as much superior as a corroborant as generic wine is to even the best beer. This I know by experience to be true in spite of modern systems which will admit of no differences ^{what} but [&] they can discover by sence!

Therefore procure genuine oil of vitriol and spirit of wine, both well rectified, and unite them in due proportion & with every precaution -- according to the process of Pott in his oeuvres de chymie Vol. 1. These united liquids though both were perfectly colourless before mixture will now appear of a beautiful rose colour. Let the mixture stand for three days, moving it gently

now and then, that there may be a perfect penetration and mixture.

Then distil with a heat of about 100° and the ether will come over into the receiver. As soon as small bubbles begin to rise in the retort or glass body you must that moment cease. For this process an alembic is preferable to a ~~retort~~

This ether consists of the volatile anima, life or ♀ of ♂, combined with the anima, life or ♀ of the wine, besides the anima of common ♀.

Dulcification of the Ether.

Mix your Ether with an equal quantity of distilled water in a roomy glass and shake them together for half an hour. On suffering them to rest the ether will

immediately rise to the top, and if there was the smallest particle of free acid in the ether before, which can be the case only if you give too much heat in the distillation, it will now remain with the water. Pour the ether off from the water & draw off the last portion by a gentle distillation.

This ether is the liquor anodynus mineralis Hoffmanni.

Further procedure.

Take now the remaining blackish residuum in the glass body or retort, which is extremely corrosive, and evaporate it gently over a balneum of boiling water, in a china basin, until it is as thick as honey. Manage it cleanly, covering the basin

with paper to keep out dust. This is a preparatory step for the dulcification of the residuum - for note that every corrosive in nature and every poison can be dulcified and rendered perfectly sweet, and homogenous to human nature (see my M.S. on *Aurum catini Flomeri*). Even arsenic and opium when fixed and dulcified become great, powerful and safe medicines, capable of restoring health as quickly as they were before able to injure and destroy life. This I know from experience.

Dulcification of the fixed ♀ of ♂
or ♀ of the Ether.

You must have at hand some well rectified genuine wine vinegar

(neither malt nor sugar vinegar will answer). Weigh your honey-libre-residuum and pour upon it in a glass or Wedgewood-ware mortar thrice its weight of the distilled wine vinegar and unite them by rubbing with the pestle.

Evaporate over a boiling balneum all the liquid (or you may distil it off) till the residuum is thick again as at first. Add again 3 parts of fresh distilled vinegar and proceed as before. Repeat the process again and again & the black syrup will become sweeter and sweeter and sweeter every time, the corrosive quality being volatilized and carried off by the vinegar. The residuum will at last become of a deep

ruby red colour - a sign that it approaches perfection. This will require at least 12 parts of the vinegar to have been evaporated from the residuum, which will acquire a taste as sweet as honey. The often you repeat the process the sweeter will it become and the more powerful as a medicine. When you have brought it to be of the colour and taste mentioned let it stand the last time over the balneum until it become like pitch, which against the candle will be transparent like ruby-coloured glass.

This is the dulcified semi-fixed ♀ or anima of ♂; but if you employ, in making your ether, Roman

vitriol, your dulcified residuum will then be the semi fixed ♀ or anima of ♀, equally harmless and highly curative as that of ♂; the dulcification having removed all the virulence or emetic corrosiveness of the ♀.

It appears then that ♀ is not that poisonous substance at bottom which is generally imagined. Indeed I know by experience that the dulcified fixed ♀ of ♀ is a grater medicine than even that of ♂. It may be urged by some that in the oil of vitriol prepared from either coperas or ~~Roman~~ vitriol contains no metal: I contend that there is a difference in the dulcified residuum according as the acid has been prepared from the one or the

other; but there could be no difference in their properties and effects unless they had derived some quality from the metal in the respective vitriol made use of.

The En venereis and ignis venereis or ♀ venereis of Sir Robert Boyle and Joh. Baptista Van Helmont was note equal to this medicine in virtue and safety. It was very well known to Paracelsus.

Digestion.

Now take a digesting glass with a long neck, put therein 2 ounces of your deleified residuum & pour as much of your ether upon it as to overtop the residuum three or four fingers breadth. Shut the glass tight and set it in digestion in a heat,

of 90° to 100° , or in the sun shine, for eight or ten days, shaking the glass morning and night, until your ether is become tinged of a glorious deep ruby colour. Then let it cool, pour off the ether & pour on fresh and digest again; and so continue till all your ether is tinged. Filter the whole through paper & keep it in a bottle with a glass stopper.

Should it manifest any corrosive quality upon the tongue or on a piece of linnen, wash it with distilled rain or snow water, as before directed, and the ruby coloured essence will soon separate itself. Two or three washings will finish the decolorification; but this will not be necessary if you have distilled your ether

has been brought over with care in the first instance, or properly washed before employing it to extract the tincture from the dulcified residuum.

Virtue and Use.

Be assured that this is a glorious medicine, perfectly safe, which may be administered in every disease, hot or cold; in all fevers, inflammatory and putrid or sluggish diseases, epilepsies and apoplexies. I have experienced great effects from it and have never given it without success.

The Dose is 3, 4, 5 drops to an infant, 10, 15 to 20 drops to a grown person in a table spoonful of good wine, or, in cold diseases, on sugar.

Baron Kunkel von Löwenstein says, in his Laboratorium Chemicum, that he hopes God will never let him be without this divine medicine; that he had used no other for many years among his own family, and never had experienced the least harm from it.

It precipitates the gout from the stomach to the feet in a moment, putting the patient out of danger. Thirty drops of it will make a man sober in five minutes tho' ever so much intoxicated. It seldom fails of curing convulsions, epilepsy or fits, if the disease has not been of many years standing.

If you dissolve your dulcified Residuum in warm distilled rain

water, before extracting the tincture with the ether, and filter the solution with care, and then evaporate to the consistence of pitchy, taking care to use a moderate heat to prevent burning of any kind; and if you then extract the tincture with your ether as before directed, your extract will not require to be filtered afterwards, which will save some loss, as it is extremely volatile.

The grand intention of medical chemistry ought to be to exalt a natural concrete to its highest state of purity, i.e. into Δ and light - that is to regenerate it. Then and not before, it becomes of great power. Δ alone is the

agent to restore or to destroy according as you know the right use that ought to be made of it.

S: B:

FINIS.

A P R O C E S S

From a Manuscript of Mr Willmot
the Refiner

To turn Gold into Running Mercury.

Take one part of vitriol and one part salt petre and make an aqua fortis after the common way.

Then put into that water as fourth part of sal ammoniac; set it in warm sand to dissolve, and afterwards draw away the flegm by Balneo Marie as you know.

Take fine gold purged by antimony and granulate or laminate it as well as you can.

Put the gold into the foresaid water to dissolve, and when dissolved draw off the water by an alembic till what is left begins to be so thick that you cannot see through it but with difficulty.

When cold put the glass body in a cellar four days till the matter shoot into fair crystals. Then pour off the water and take out the crystals.

Distill off some more of the water as before till you can hardly see through it. Then set the vessel again in the cellar to shoot into crystals.

This you are to repeat so often till the solution will yield no more crystals.

Then take these crystals (whether of Gold or Silver) and put them into a phial with a long neck, and put to them so much Sal ammoniac water and oil of Tartar, first mixed well together. Let the glass in B.M. to purify the matter for eight days therein.

Then take out the matter and filter it well, because in the purification it setteth many feces. Put the filtered liquor again into the glass and sets it again in B.M. to purify; for 40 days, or so long till it begin to wax black; and the blacker it is the better it is purified. It usually shooteth into

small crystals in the phial; yet in less than 40 days do not take it out.

It only remaineth then to convert into mercury, in which mercury the whole mastery of this work is accomplished; for in it we have all that we can possibly desire.

When the matter has been purified for 40 days as aforesaid open the phial and pour it forth into a clean glass vessel and pour warm distilled rain water upon it, and wash all the saltiness from it in the subtlest way; otherwise, in the subliming, it will go all over. Therefore the sweating must be

done effectually, before you proceed farther.

When the matter is thus well sweatened set the glass in which it is upon warm sand and make it very dry, that is the matter. Then put the matter into a subluming glass well lined on the outside. The taller the vessel is the better. — Set a head thereon not lined, and put it in a sand heat.

Use but little fire at first that the sand may be only warm for six hours. Others increase the fire by degrees for 6 hours more, till the sand in the bottom become red hot.

When you have thus subli-

med the matter 24 hours then
let the glass cool. When cold
take it out and put the subli-
med matter into another good
glass body very carefully, and
pour upon it good distilled vi-
negar to make it like a paste
only.

Then rub it with your fin-
ger and you shall see the mer-
cury begin to quicken. Stir
and rub the matter so long
till no more mercury will
come forth. The first drops
cometh forth very slowly: then
through long rubbing it grow-
eth bigger and bigger; for it
increaseth by degrees.

When you can make no
more of the mercury to come
forth keep what remains till
you make some more to pu-
trify.

Take the said & which you
have obtained and make it dry
upon warm sand. Then wring
it through leather four times,
and keep it carefully in a
clean glass that nothing come
to it. Then it is prepared for
augmentation.

Finis.

Communicated verbally by Mr Hland
Sept^r 29th 1804 - 4 P.M.

The work with the Butter of
antimony as communicated verbally to
Mr Hland by a Professor.

Prepare a Butter of antimony
carefully from the martial stellated
regulus with well prepared &
sublimate.

Purify the Butter.

When pure expose it to the
attraction of the atmosphere in
the lunar rays.

Next day distil off, by a very
gentle heat, all the humidity that
will rise easily.

Expose again the residuum
to the lunar rays, & again distil
as before, but with a more gentle

heat. For example, if the first distillation required the heat of three wicks in the lamp the second will not require more than two.

Repeat the attractions and distillations till the humidity that it distilled over carries no more antimony with it.

It is singular that the liquor carried over by the second distillation carries with it as much & as the liquor of the first attraction. This is easily ascertained by precipitating the & from equal quantities by distilled water.

To carry over all that the subject can yield may require nine, ten or eleven attractions and distillations.

The products of the different distillations are then to be united in a proper globed glass or glasses & exposed to a heat favourable for the putrefaction of the subject — a very gentle vaporous heat is all that is necessary.

This part of the process, according to the professor, is that which requires the greatest attention. Blackness will come on & at length the subject will whiten,

a certain sign by which it
may be known that the
period has arrived for the
separation of the Elements.

There will be a kind of
bubbling up round the edge
of the blackness like the
bubbling up of boiling pitch.
A certain kind of glutinous
looking matter, which he
compared in its appearance
to the matter issuing from
the sore of a horse, will
shew itself. This is a sign
that the matter is now
ready for distillation.

Distillation

Apply a heat to the vessel
and distil with a very gentle
heat. A colourless fluid will
at first pass over. After the
distillation has been carried
on for some time a coloured
fluid will begin to come
over. The receiver should then
be changed & the red oil ^{by itself} kept
separate from the white.

Imbibition

The white oil or mercury is now to be animated by pouring it, in small quantities, upon the caput mortuum from which it was ~~first obtained~~ ^{desolved after the hydrogation of the subject} by the attractions & distillations.

The quantity should not be above an eighth part of that of the earth. Digest in a gentle heat till the earth appears to be dry as it were & again imbibe & digest. Repeat the imbibitions & digestions till the earth refuses to dry up any more.

of further procedure.

The matter is now to be distilled again in a gentle heat. A colourless fluid will pass over carrying with it a saline substance - the true salt of nature.

You have now obtained the true mercury of the Philosophers which only requires a due digestion to make it pass through putrefaction & become the fixed white medicine

When this is obtained one or more of the glasses may be imbibed with the red oil, by little & little, without

suffering them to cool & the
water (the glasses being then
closed) will by digestion go
on to the fixed red medicine

Dr H. said to me and M^r T^h on Wednesday 3 ult: that
he makes a $\text{Mto}^{\frac{1}{2}}$ in this manner: he molts first a $\text{Mto}^{\frac{1}{2}}$ or 1 part of
2 parts of S, then he makes a $\text{M}^{\frac{1}{2}}$ in this manner: he takes as
much pure & as he has taken & he melts her & with his $\text{Mto}^{\frac{1}{2}}$ and
again 2 parts of S, melts, fulminates and purifies with O. of
 $\text{Mto}^{\frac{1}{2}}$ and for coros: he makes his butyl: and does not anoint
butyl before attracting.

Then he magnetizes, and in a most gentle deshels off the vol: or
as attracted, which is preserved in a glass bottle with a glass
stop; he attracts again with the same Magnet, and deshels the
or off as before, the heat must not exceed a warm hand.
distilled vol: in he puts to the first, and then attractions,
distilling he repeats 10, 11, or 12 times, until the remaining
will attract or yield no more volatil: or. Then he removes
the Magnet he repeats. Then he unites all his attracted volatiles
which contain a most highly subtilized & viva, which
is over by Distilling, and is yet a Butyl: only that this is highly
subtilized and renoveralized by Magnetizing, but contains yet
and its $\frac{1}{2}$. These ^{attracted} volatiles in he digests together and purifies
one twice, and the subtilty becomes black, and the $\frac{1}{2}$ is gradually
to the bottom. When purifying is over, he distills the
meph: S. V. and then comes phlegma, and the $\frac{1}{2}$ remains.

yet he will have it that the phlegm goes over first, and
what remains is the ℥ Simplex; Experience will teach this.
It would be conform to the former's Triumph, who says
that the phlegma goes first, and then follows the ℥ Simplex.
However, he Cokobates his ℥ Simplex upon the Dried & and
distills it over several Tines, in order to extract the Sopha-
rit & oil of it and by these Cokobating he Distills over a
white and Red oil, ℥ Simplex and duplex.

He lays the ℥ Simplex upon the clarified & and digest
to the white Rx, then imbibes with the ℥ Duplex and digest
to the Red Rx.

He did not speak of the Calcination of the empty
&, after having extracted the Red Sopha ℥ or vol: O.

The Works of Mr. H.

In all processes with Antimony, whether in preparing the Regulus or the butter be careful to avoid the fumes, as they are extremely noxious.

1st. Prepare a Martial stellated regulus. Let it be carefully made, and well purified.

2d. Pound the regulus and rub it well with a pestle in a mortar under water till it be well ground. Let it settle, pour off the water and then dry it carefully.

3d By means of Mercury sub-limate (the secret fire of the Philosophers) convert the antimony (their green lion) into Butter of antimony (the Eagle's gluten).

4. Rectify the butter over and over again till leave no feces, or only a little white calyx behind in the retort.

5. Expose the butter in flat dishes to the air in serene nights in March April or May that it may attract what it wants — after each nights attraction distill from it, by a gentle heat, the moisture, which will pass

over from the retort into the receiver, elevating and carrying with it a portion of the butter each time, in the form of a limpid liquid. — Proceed in this manner with the same butter, attracting and distilling till it will attract no more. By this means almost the whole of the butter may be carried over.

6. Rectify the fluid thus obtained, several times, by a very gentle heat, till it leave no feces in the retort. At each distillation after the first it takes less and less heat, till at last the heat of the hand will be almost sufficient.

7. Put the rectified liquid into a glass body and close on its ap
blind head; and then set it in a
heat fit for putrefaction - little
more than blood heat. *

8. Maintain a uniform tem-
perature in the sand bath (or
whatever other medium may be
employed) for several weeks,-
till the matter appear thickish
and gather a kind of black -
pitch-like scum upon its sur-
face.

9. Watch it carefully when
this appearance shews itself -
till the matter shews a dispo-
sition to ascend the side of the

* The matter thus prepared & thus
exposed to heat will never undergo
any change consequently all
that follows is nonsense

glass; and look for this sign: It will open itself in one or more places, just like an ugly sore or running ulcer on a horse or other large animal. The simile is disgusting but very appropriate. When this sign is perceived the matter is ready for the separation of its elements.

10 Remove the blind heads from the body, without disturbing it or allowing the fire to go out, and apply an alembic and receiver. Then raise the heat very gradually and gently till vapours begin to pass slowly into the receiver. Maintain the same well regulated heat till no

more vapours will pass without a small increase of temperature, or till the drops as they fall from the beak of the alembic instead of being limpid begin to appear whitish. When this is observed it is a sign that all the flegm has been separated.

11. Change the receiver and maintain such a temperature as is just sufficient to bring over the white liquid into the receiver. At length the drops will begin to assume a reddish hue.

12. Take away the receiver containing the white liquid & preserve it carefully; and apply

another receiver to the alembic. Attend carefully to the fire, and the Red water or oil will come over into the receiver. Preserve this by itself. — It is the mercury for imbibition for the red medicine after the white has once been obtained.

13. The matter left in the glass body must now be imbibed with the white liquid (or oil as it is often called); but the oil should first be rectified to free it from any foeces. Imbibe it gently, maintaining a regular moderate heat; and between each imbibition allow a few days that the matter may drink

up the last added oil before any more be put to it. The matter should never be drowned, but only moistened.

14. When it can drink up no more, apply an alembick and distill off the spirit.

15. When the spirit is all separated apply a blind head and increase the fire gradually, and a salt will sublime itself and adhere to the side of the body. Watch this process carefully that the fire may not put out as soon all the salt has sublimed itself, otherwise there is a danger of its running down and vitrifying.

but appears
glossy like
soft wax

with the matter below, in which case the whole labour is lost & and the work must be begun de novo.

Be careful to stop the sublimation as soon as you perceive that no more fumes are rising from the matter to increase the quantity of sublimate. In fact you had better run the risque of leaving a part of the salt in the residuum than run the risque of carrying the process too far; for if from the appearance of saline looking particles in the residuum you have reason to think a portion of the salt is still there, you may separate

it if there is any by another sublimation.

16. When all is cold separate the salt the salt carefully from the glass, sweeping it out with a feather. It is very precious, therefore let none of it be lost.

17. On this salt pour a portion of the distilled spirit (15) sufficient to dissolve it, and then by alembic or retort, in a gentle heat, distill what will pass over. The spirit will carry with it a portion of the salt. On what remains pour more of the spirit to dissolve it and distil again; and this do

till the spirit has been made to
carry over the whole of the salt.

You have in your possession,
when this is accomplished, the
true sophic mercury, the fountain
of bourn. Irenisan in which the
king bathed himself.

Curious practical Experiments on some Metals.

The first alkali is the most universal dissolvent in Nature. It dissolves every sulphureous principle in animal, Vegetable & Mineral bodies; every earth, oil, and fat; earthen ware and china: even glass is decomposed by it and rendered soft and pliable. The first alkali, when strengthened by repeated calcinations with caustic quick lime, dissolves and opens centrally every chemical mineral and metallic glass, in the crucible; such as Vitrum tui, vitrum biomuti, all amauces or glases formed from metals. I have done it many times. For the process I am indebted to Isaacus Holandius.

The first alcali operates differently in the crucible, differently when it flows per deliquium (by attracting the Radical Humidity from the moon - the passive principle, Cold and Humidity) and differently again when volatilised by fermentation.

I firmly believe - the first, dry, fiery alcali - the first fiery alcali per deliquium, in the form of a ♂ coloured oil, smelling like a honey-suckle (as I have made it several times) - and the volatilised fixed alcali - all from one root - to be the three most universal solvents in nature or in art, and the true and only magnet to attract, open and dissolve the living principle, light and fire, out of every concrete, having many times seen the proof of this exhibited practically.

When the sulphur antimonii auratum is extracted from crude Δ , from δ , or from \mathcal{Q} , whilst suspended in the first alkaline so_2 , or concentrated lye per deliquium, if used not too strong, but so as nature requires, it then covers with a gold colour, all your glasses and china basons, & gilds a silver spoon or watch case, as if it was done with fine gold, if you hit the right strength; which gilding I have seen to last for 2 or 3 weeks. This is a proof that the alkali gives ingress to the Δ , the life, the lunging or colouring \mathcal{Q} , which has no ingress whatever without the first alkali, as I have often experienced.

The truly first alkali is the female, receptacle, magnet, that

perpetually attracts Δ and light,
Agent, Life, ♀. Nature employs
this agency in the production of
precious stones and Rock crystals.
The alkaline petrifying ∇ , having
attracted and filled itself with the
male, Δ and light, or light and Δ ,
coagulation takes place: then fol-
lows fixation, and at last vitrifi-
cation, when Nature (i.e. the uni-
versal agent of Nature) retains as
much of the subtil, delicate, snow-
white vitrifiable or vitrifying ♀
out of the fixed alkali, now com-
bined with light (that is, the Uni-
versal agent, manifested in its se-
cond principle) as is necessary for
making Nature glass. If no tinging
power of the metals interferes or

intervenes, a transparent stone, as the Diamond or Rock-crystal is generated, while the superfluous fixt Alcali is rejected.

Art only imitates this natural process in making Glass.

If the tinging anima, Life or ♀ of ♂ intervenes (highly spiritualised) the vitrification is tinged with a beautiful transparent red and the Ruby is generated.

If spiritualised copper is intermixed, the tint will be blue and the sapphire generated; if ♀ intervenes spiritually, the Hyacinth; if ♀ and ♀ the Emerald; if ♂ and ♀ the Amethyst. &c.

Isaac Flolandus and Antonio Neri have proved this by their

amasses, pastes or artificial gems.
I myself have made them all, &
they are made most beautifully at
Nuremberg. The success depends
upon highly subtilising 1st the
tinging ♀, 2d the receiving ♀ or first
alkali, and 3d the right vitrifica-
tion which requires an intense heat.
I have made them so hard that I
could cut common glass with them
as with a diamond.

Hollandus and Neri were both
professors of the art of transmuting
♀, ♀ or ♂ into permanent ♂. This
is well attested.

The reason why these spiritu-
lised Animæ or Sulphurs of the
metals tinge glass only and not
metals, is - because they are alone

or by themselves — the male alone cannot produce a posterity when the female is absent.

Those sulphurs or animæ without their spiritualized mercuries, & without the principle of Vitrification, the subtil & of or in the fixed alkali, have no ingress into metals : They are too remote, by 2 deficient principles, & of O, — or and body.

Glass being a regenerated, vitrified substance, consisting of vitrifiable earth (pebble or ..., or the vitrifiable & of H, it matters not) produced by means of that before mentioned subtil, snow-white &, plentifully concealed in every fixed alkali, the principle of vitrification, combines with the pebble, ..., or & of H (the

(the ♀ or ♀ having departed) and receiving ingress from the oily quality of the fixed alkali, a necessary proportion of the universal agent, Light or Δ, carbonified in the mass, by means of the material heat applied to it. Thus a vitrified body is produced by art, Nature rejecting what there is too much of the fixed alkali or other ingredients, & throwing them off as fumes; and to assist Nature in doing this manganese is sometimes used, but in small proportion.

Glass as a regenerated fixed alkali (terra alba subtilis) is the most potent solvent in via secca violenta, in the Q, to deprive all the base metals of their external ♀ or Δ, such as

as ♀, ♂, ⚡. It must only be applied to metals (i.e fusible, malleable and ductile concretes), not to marcasites (fusible but brittle concretes) and much less to minerals as ♪, ♂, ⚡ &c (materia remota metallorum.)

1 Therefore to the ductile metals (in via secca, in the ♀) apply glass.

2 To marcasites or their vitrifications apply the concentrated fixed alkali unvitrified

3 To minerals apply liquid alkali solvent, or acids. According to the nature of the principle you wish to set at liberty so must your liquid menstruum be alkaline, acid, mercurial, or saline. All these facts I have myself proved many times by actual experiments.

Experiment on Copper.

For this experiment you must have a good wind-furnace, furnished with a pair of double bellows, that you may be able to raise the heat and to check it in a moment, as the nature of your process may require. It should be so constructed also that you can open and shut, or take apart the ∇ in a moment, whenever that may be necessary, as in opening metals by means of AS, via seca, which is a better method than by corrosives, via humida.

Put 1 pound of good ♀ (that is, not contaminated with iron) in thin shreds or filings, into a strong round ∇ , furnished with a cover,

and place the χ , upon a bit of tile, on the grate, in the furnace. Surround the χ with burning coals and add more fuel (charcoal & coke) covering the crucible with a large coal. Let the fire light gradually, and when the χ becomes red keep up a smart fire for half an hour to bring the copper into fusion. A gentle fire would burn the copper but not melt it. Keep the χ constantly covered with its lid.

Have at hand 3 or 4 lb weight of good flint glass (the lead in its composition does no harm) powdered in an iron mortar and sieved through a sieve. Let it be made warm in an iron basin placed near the fire hole.

With an iron spoon project this glass upon your χ in fusion, until

the glass lays at least an inch thick upon the surface of the ♀.

Cover the ♀ with its lid, renew your fire with fresh coals, and cover the ♀ with large charcoal so that it may be completely surrounded with the Δ. Urge the Δ by the blast and keep up a strong white heat for an hour. Then remove the coals from the top of the crucible, still keeping up a strong heat; take off the cover, and with an iron rod, dipped into the glass but not to the bottom, wind out, by turning gently the iron rod, all the glass, which will be tinged with the red external ♀ of the ♀ and look like ruddle or a dark red coloured brick.

When the glass is cleanly wound

out, not taking any copper with you by dipping too deep, project immediately more of your hot glass powder, so as again to cover the ♀ about an inch deep. Shut the ♀ refresh the Δ and again keep the ♀ in fusion for an hour, and then wind out the glass as before. It will still be of a dark red colour.

Repeat this process, till after 5 or 6 projections your glass has extracted all the external red & air of the ♀; so that the last windings out of your glass will assume a beautiful transparent emerald colour — sometimes inclining to sapphire. This is a sign that your ♀ approaches purification; that the glass begins now to attach the ♀

central life, Δ or light or internal tinging \ddagger of ♀ in its higher state of purity; although the first external red & is not without that same tinging ♀ or anima, but enveloped in a great quantity of the external excretitious red & of ♀.

If you chuse now to leave off, and suffer the Δ to go out you will find you have obtained a pure ♀, of the colour of alloyed Geneva ♂ of about 16 or 18 carat, of a most delicate fine grain, admitting of the same polish as the Geneva ♂, beautifully tender and delicate.

Your red and green vitrified scoriae preserve carefully: when cold they are easily knocked off from the iron rod or poker.

But if you will have patience to continue projecting on this purified ♀, for another day, hot flint glass in powder, in the manner that has been already described, your glass will continue to be tinged with the internal life or ♀ of ♀, untill, at length, you deprive the ♀ entirely of its internal as well as external ♀, and reduce it to the colour and softness of fine copelled D.

The ♀ thus rendered white, consists alone of its ♀ial Volatile principle, totally deprived of its animal or ♀, and for that reason is become very volatile — so much so that it will evaporate in 3 or 4 meltings and go out of the C. (I suspect that this white ♀ial ♀ might be

enriched in O^{n} atoms, by a fixed
 $\frac{1}{2}$ tū auratum, made ingressive.).

Experiment with D and the
cupreous green glass.

Take of your green glass (tinged
with the ♀ of ♀) 1 part, and of pure
copelled D 1 part: melt them together
in a covered C for half an hour;
beat off the D M; melt it again
with an equal quantity of the ♀
of ♀ & separate the D M as before:
Repeat this operation until 10 or
12 parts of the ♀ of ♀ have been
gradually melted with your one
part of D.

Dissolve now your D, first mil-
led or filed, in good F. a dark
coloured muddy calx will be pre-

precipitated, or left when you pour the clear solution off into another glass. Wash this precipitated sediment or ♀ with warm Δ until all the acid is removed, and then dry your calx, which will have the appearance of lead or of plum-bago.

Melt this blackish matter with borax (above and below) and you will find you have obtained a few grains of O of the carals.

Pater Neri knew how to bring the Emerald coloured glass into a fixed green oil, wherewith he tinged ♀ and Δ into pure O. He gives some hints of this in his German work on the art of making glass. A German at Danzig employed that

green ♀ in the form of a powder, wherewith he tinged ♀ into ♂. He left a few lines in verse in the German language to this import "The ♀ of ♀ extracted from common ♀, without arsenic fills your purse with ♂" &c

♂ treated with the red glass.

Take of the red glass pounded and sifted 1 part, and 1 part of pure ♂, melt ^{it} together in the same manner as has been directed in the last process with the green ♀ & ♂; and repeat the operation with the same ♂ and fresh portions of the powdered red ♀ for ten, twelve or twenty times. Your ♂ will thus become overloaded with the tinging

principle, anima or ♀ - a principle which resists ♂, copel or test, and ♂, as I have myself experienced.

This red ♂, as red as polished ♀, when melted with $\alpha\alpha$ fine silver, enriches the silver with a few grains of fine ♂. That is you get all your first pure gold back again, increased in weight by several grains, your ♂ having lost as many as have been transmuted, tinged or fixed into ♂.

Although this acquired gold does not pay for the coals, much less for your time, it furnishes an undeniable proof of the possibility of metals being transmuted into gold, by means of the internal principle of life, anima or

or sulphur of another metal.
These things are real facts.

Signed S. Baetstrom.

Now I shall communicate to you, TWO practical Experiments which prove and confirm, that:

- 1/ The Male Agent for mineral Nature, the Sulphureous Acid principle is the Father and Generator of the Red metals, 8, 9, 10.
- 2/ the Feminine arsenical-mercurial principle is the Mother or Generatrix of the White metals, 1, 2, 4, 9 and the Semi- or fluid metallic-Body ♀.
- 3/ That Every ♀ is immature ♂.
- 4/ That Every ♂ is immature ♀.
- 5/ That C is highly pure and fixt ♀ as to its Horma, or Life.
- 6/ That D is highly pure fixt ♂.
- 7/ That ♂ is centrally nothing else but immature ♀.
- 8/ That ♀ is maturated but not fixt fluid ♂.

never mind what modern Chemistry says to these old fashioned Truths, God and Nature are still the same, what they were 3000 years ago, although Nature seems to be in old age and in a State of Infirmitas, but for all that, this does not concern the Universal Agent of Nature, but only that what he preserves, destroys and regenerates, i.e. the Creation, and probably our Earth only.

1st Experiment.

To multiply Copper by means of Common Sulphur, the Generator of ♀, ♂ and C. A philosophical Experiment which proves beyond Contradiction, that the Sulphureous Agent is the Father of all the Red metals.

120te here what Stahl says p: 172 and 418.

"Montanus keeping ♀ in long continued fusion, and from time to time, throwing ♀ into the melted mass, at Length in the Crucible breaking, found an Icicle of C fallen from it, into the ash pit. note also Stahl, h: 417.

Process.

Take 1 ounce of yellow Native F either from Sicily, or from Germany, which looks clean and pure, without any stone or F , and 2 ounces of the well known flux, made of O and P aa , by Deciagration: mix the 2 Ingred: the F and the flux will together be ground in a stone mortar, and then add 2 drachms of nice pure G . in filings, and put all these into a new C , i.e. first a stratum of G filings, then a stratum of the fluxing powder, and so continue alternately stratifying until all is in the C .

Your C must have a good Cover, to prevent Coals falling on, place it in a good windfurnace, and raise gradually a small Δ to melt the F and flux, and then let it stand $\frac{1}{2}$ an hour in fusion, so that C and lid remain constantly red hot.

Take the pot out and let the mass cool, and you will find an Ashes v ustum or G ashes, like ore, wherein nearly $\frac{1}{2}$ the Wght. of your F is become corporeal.

Boil and rub your massa to a fine F , in a clean, not rusty, iron mortar, and treat it again as before in a new C , adding 1 ounce of fresh crude Native F in F , and 2 ounces of the said flux, and Stratify your massa with the mixed F and flux, as you did before, and place it again in the windfurnace, and calcine it for one hour, in a good Δ , so that pot and lid remain constantly red-hot V : the massa cannot melt now, take it out, let it cool and rub it warm to F ! Do not break the dust!

Repeat the same operation with fresh Ingred, in the same proportion, 3 or 4 times more, although for certain reasons, the often the better, and your massa will increase each time in Weight and quality.

lastly

lastly, when you are tired of repeating this Calcination,
then powder your Massa again: warm it and melt it
without Δ , i.e.

take a new C and put a fingers breadth deep powdered
borax in the bottom, then your calcined \mathcal{G} in \mathfrak{T} , upon the
borax, then the breadth of a finger or Inch deep of powdered
flint glass or powdered Sandwes on the top of the \mathcal{G} , so
that the \mathcal{G} ashes may be well covered, put the Lid on, and
place the C in the windfurnace, and raise now a fierce Δ
by the blowl with double bellows, i.e. gradually, so
that the \mathcal{G} may melt thickly for a good half hour.

Then take it out or you may let the Δ die away, let
it cool, break the C and observe the Increase of your \mathcal{G} ,
and the beauty and purity of your \mathcal{G} .

(the glass or Sandwes at the top, looks red, having
extracted the remaining external Red \mathcal{F} , as I have taught
you in a foregoing M^{sc}; the upper and lower Flux
easily strikes off.)

although this brings no great profit, so as to pay you,
yet I bring some small profit by essaying your \mathcal{G} ,
and what is more, it leads an inquisitive mind to Spec-
ulations of a higher nature, to investigate the Sulphur-
aceous Generating principle.

This Experiment I call an augmentation of \mathcal{G} .

By 3 Calculations I once obtained one ounce of most
beautiful \mathcal{G} , like Geneva \mathcal{G} , and out of that, by Essay,
about 5 grains of most pure \mathcal{G} .

Second

Second Experiment.

to multiply D

Take fine Copallic D, q. v. in small Bits, or thinly laminated, cut in shreds and rolled up, or in filings, made with a new file, the oil or grease previously boiled out.

Dissolve your D in good V ~~and~~ gradually, and preserve the vapours as much as you can. This is done in a gentle warmth in S. or by the Sun-Rays in Summer time.

When all the D is dissolved, pour it into a quast China basin, and pour a good quantity of Clear Rain V upon it, so that you can just taste the acid.

Now drop clear rectified acid of Sca & into the V, every where, and your D will be precipitated and fall down in Snow-white Clouds, like fine loose Cotton. When the D is all out of the V, stir it well and let it stand to settle, and you have obtained a Snow-white Sediment.

Now pour off the clear V carefully, and pour warm V upon the Sediment; Stir it up with a glass Stick, and let it settle again.

Repeat these washings, until the warm V comes off perfectly tasteless, which will require 5 or 6 washings.

Now dry the remaining Sediment of D in warm ashes, or in the Sun beams, the basin covered with blotting paper. This D is called D Cornea.

(This is the best of D for further volatilisation.)

Sublimation

Your D, by touching the A, will on the surfaces become of a Lilac-Colour.

Now you must have a small distilling or Subliming furnace, placed on a brick foundation, in an empty Chimney, free from dust, which furnace must have an iron Tand-pot.

Further

Further you must get a small low but wide glass body,
With an Alembic sitting nicely over it, so that the
upper brim of the body lies fairly in the alembic.

So prepared, weigh your Luna Cornea, suppose you
have $\frac{1}{4}$ an ounce of it, then mix it (by robbing) in
a glass or wedge wood-ware mortar with an equal wgh.
i.e. $\frac{1}{4}$ an ounce of fine pure White oo, previously ground
to a fine \mathcal{F} ; beware of the Subtl devil, by tying a Towel
humected with Vinegar over mouth and nose. I now put
the uncted \mathcal{F} into your glass body, place the alembic
on the body, and putt the morning carefully with Lennet
bands and good paste band it. Let it dry in a warm room.
The aperture of the pipe you leave open for the Egress
of Humidity and rarefied Δ .

Now place your body in your Sand pot, 2 Inch. deep
fine in the bottom, and pour more in all round the
glass until the body stands perfectly steady, and the
reaches 3 Inches high upwards the body.

Now light your Δ and increase your Δ gradually, from
 $\frac{1}{4}$ to $\frac{1}{2}$ hour, until the very alembic grows so hot,
that you can hardly bear to touch it, and after 3 or 4
hours graduated, increased heat, the oo will forsake
the Luna Cornea and sublime upwards, and settle partly
all round the body and partly in the alembic, as white
as snow. This business you begin about 9 or 10 in
the morning and towards Evening let the Δ die away,
and do not presume to take out your vessel, whilst
hot.

The next morning: prepare your self with a Towel
humected with vinegar, and unlute Carefully your
alembic, Separate the sublimed oo, striking round
the

The glass, and in the alembic; you will find in a
Cake or Compact mass.

Now take your D mass, mix it with hogs Lard and
make a stiff bolus of it. put sal alkali sixt^h, i.e. puri-
fied alkali in the bottom of a new Crucible, and put
your bolus upon the hot alkali, and press it flat, and
put another Stratum on the Top of your D, and shut
the C with a Cover.

now place your C in the Wind-furnace, surround it with
fiery Coals / Charcoal / previously left in a Stove or grate,
and cover the Space all round with black Charcoal, and
all over the Top of the C, and the A will gradually increase
and season the C. No blast is required here, as the D is
a soft metal and melts kindly without the blast; yet
C and Cover must be red-hot all over. as soon as
you perceave the C of a bright heat, your Luna Cornea is
now reduced into ductile D again.

Let it stand a $\frac{1}{4}$ of an hour longer mind that no Coals
fall in. The 2 perfect metals cannot bear Charcoal / /
now you may either take the large Coals off and let
the D die away, or take your C out of the furnace,
and let it cool.

When it is cooled, break the C and you will find
your D Bead between the 2 fluxes.
Weigh your D and you will find it increased in Wght.
by 8 or 10 gr: if you have worked with as much as
 $\frac{1}{2}$ an ounce.

If you get this D milled to the thinness of a Card,
cut it in narrow Slips and roll them up, dissolve your
D again in 3 or 4 times as much good V, attenuate
the solution with 60 or 70 parts of clean V, and precipi-
tate the dissolved D again with pure acid of Sea O,
which

which is the properest precipitate for making D cornea: /
wash your Snow - white Sediment with warm Δ , until the Δ
comes off tasteless; dry your Sediment, and you have
Luna Cornea again.

Weigh this again and mix it: carefully: / with equal Weight
of the same oo, or of new oo: / The Effect will be the same,
I took the oo I had used before and Supplied the Weight
deficient, with fresh oo: / put this mixture again into
your glass Body, like the alembic as before, leaving
the pipe open, for the vaporization of Humidity and
rarefaction of Δ , and Sublime the oo again from the Δ
in the same manner, as you did at first.

Reduce your D Cake again, mixed with hogs Lard,
and place first alcali below and above, and melt as
before.

Weigh your bead of D, and you will find the same
Increase as before, and this will happen at every rei-
terated Sublimation, as long as you continue to take
equal Weight of D and oo.

But if you sublime your D 1 part with 3 parts of oo
you will gradually volatilize your D, because the D
generating principle is 3 to 1, and the strongest.

The author of your Alchymia Denudata has volatilized
D upon this foundation, and obtained a Scarlet Coloured
beautiful \oplus , which having refined, and fermented with
O in the \mathbb{C} , he transmuted threewith a 100 parts of
D into fine O.

I think that these 2 Experiments prove to a
demonstration, what I have said, that
1^o Δ before Corporification, i.e. its Internal Life is the O
generating principle,

and

and 2^o that too w. the generating principle. S. B.

Finis

Dine Wahrhaftige Sintur zu Venedig ist
vom alten Rosten, welcher zullen Dabold
Zugen gelogen ist dieser Proces
darbiß gesandt worden.

Re. Daboldus Regenschen B. 12. l. R. Refovice wolten in einem neuen
Festen d. r. v. ob aufs arge in Linden waren, hund ob verwohnen
wird ob eins hundt Jahrings, Jahr ob in ein hundt jahrlein, r. v.
ob an einen tügeln aufs, das das Jahrlein oben im Dymontstod
hat, und daselbe dreyzehn, hund ob 2 oder 390 steigen, so schreibt
er schou om, das wolten in eins erste glazigalen, r. v. ob aufs si
von esammon offen, so fortwährt ob sich, und wird geblikt.

Diesem r. v. Solvin ehem wieder in seinem d. h. hund einem ob stecken
ist Linden verwohnen schreibt, so schreibt noch viel fäcer, die schreibt
weg, den er w. v. nicht schreibt, schreibt das Jahr d. h. d. von
den fecib. gar nicht ob, damit wirkt man nicht gegen, hund ob
wieder auf esammon aghen verwohnen, hund ob eins hundt dreyzehn,
als selbem hund schreibt den B. von Cattien nicht zuvor gelogen.

Dieso arbeit hund ob lange, hund ob der B. hins fecer mehr, schreibt
den Solvin zu lebte in Dijville d. h. hund verwohnen, hund ob
hund Feinmeut, hund ob wieder am Cattien, so schreibt er sich
der, ob die zwang, und auf der Zungen störter reichen, den

wordet iher finden in einer himmelißigen Grünß allen andern farben
überbreßt, Dixer Domus frat^l mögl in einer Gläßern gale vor
Dem standt. Nun wohnt im Himmel ~~Reich~~ des Christus
mögl zu beweilen. Et gleydet iher ein mit Sigillo Hermetis in
eine nämliche, gehet iher in eine Gestalt der Erde, und regiert das
A allgemein von grad zu grad. von 10. Tagen bis 10000000.
tagen. so wordet iher vngleich zehen tausen d. ring transmetting
in eine sehr gheße Golde farbe, welche die ja mag: und mehr der
welt zu nogen, als onig Lebzig die ganze Welt ist das d. in ei
ne sehr hohe nämliche rotte farbe kommen ist, so iher das ewigen ha
bet, so trugt das Gleyd auf, und wohnt iher hervor von vndag
nach iher freitag: und mögl, Dem iher habet den ganzen Tag
der Trinitat, jehanne soll iher haben einen guten, verordnet Sp: V.
und wohnt anson d. hat iher in ein Golde Glay, nach der Grö
ße der Materie, gleydet den spiritu hinc Iannuere, taydet iher
mögl wohnt Sp: VI. od. stag in kinder hämm, Dem folget iher
longorum Larson, Daniel Bone fecer mit iher, stellot iher
verwahryantlich Brüder, Dem gleydet auf die feces; welche
eloben zeige, verordnet Spiritu hinc, und stellot wieder in
kinder hämm, Sp: VI. od. auf das sich mehr von dem d. in dem
Sp: V. Goldeorum und uflöten mag, und dies thut zu d. morglon
o r

auf das ihr gewiss seyn möget, Ihr habet alle die und d' d' Stücke
maa: das C. in dem Sp: V: auf den fecis und quoben unten das C.
gezogen, dann ist das Ende nichts wahr, ligt vor allen Zeichen, ^{die}
alz dann nochst all auß dem Sp: V: verloren iher von dem C. gefü-
gt habt, jetzt ist du vorwärts in ein Dolben Glas, D' ist nicht
dem S: V: Darunter in Dabri Marie, wird das ihr eisre maa unter
im Glas tröcken sind, dann nochst den Zehn und Vorlage ab,
und jetzt den Sp: V: wieder darüber, tayst du möglicherweise
sicher wieder ab, von dem feinc und jetzt dest zu dem andern dem
lgt die feces zeichen, die an der rechten Seite ein ist
gewohnt zum zten mögl, dann ist es quic: und möglicherweise
wenn iher mir den Sp: V: wiederholt in B. M: abgezogen: und die maa
tröcken ist, so nochst die Vorlage wieder ab mit dem Zehn und
nochst die tröckne maa, ligt sie in ein möglichst Glas, das
hier, so get abgezogen, das das ober Theil quic als das untern
Theil ist, das ober Theil mögl wegen das Sp: Grosser Gesamt ^{ist}
dann um das Ober Theil mögl vorzuheben, so sehr die
maa in Geordnet ist, das die ägge 2. finger lang über
die Materie geht, welche dann vor ein Zehn d' Darunter, ligt
also B. vorher lange liegen und dann abnehmen müssen, darum ist die
Sp: nicht zu zweit aufzubringen, und das ober Theil des Glases vor-

Stosden, so virst du nach einander allen haudt folumen saget, nescias item
magnum, tibz sig das Corpus solvēt uflöst, zum Lebden wird
ein dicht blutbroth Öl auf das Solution zugeset, in das wilden
das p̄fōn Plastron V. im ten am beiden die Terra lignu scriben,
etiam min yo feruer procederet: und solviret uordene, so das
das Glas enthalten p̄ se, sprunge das Glas offensichtlich in
der wilden, mit einem Glaciuon eijen entzestet, Dieset als
dem das V. und Öl mit einander allgemein in eine romane
glasgefalon. Dem mit einem glazou trüffler separaret, das
Oleum von dem V. glazig ab. Das Oleum fuit in ein p̄son helle Glas
vermoucht leicht: und gehoben, Dieset Öl ist einer frigent galben
die allernächst Medici allor Krautgarten Mengflied entnah,
ein einger droppen nimbt hinweg allen gnechten Mengfliedem Ei,
eb, Dergleichen voneinander auf die Terran.

Nun wollen wir lehren, wie diese Medicin
auf die imperfecte metallen, die solle
zu tingere, voll procederet werden.

Re. Quaten moollpurginten & den tigris nach: und nowt in das
Oleum, so wird das öl den &. ou sig solviret zu V. oder mag,
laginem, das tigris und augmentatio so lange als das öl den
& in sein vorderlich V. solviret, Den zo veruornt das Glas
mit

mit diesem polvivora g. gow flüssig mit diesem waſſer Camphor alle
metallen, yo ſie nicht vertheilten werden, hennach in Continent zu v.
polvivoren und alzo deſtruieren, daß das polvivore Oder d. hennach
nicht mehr kann zu einem Corpus gebracht werden,

Et hac est vera Philosophica ſolutio Corporum et Cauris artis.
Also hennach iſt mir mein Opolvivore, und die ſolution in eine Geſchloßte
Viol dor zu in die oben erhaltene Terra z. finger honge gegeben.
Doch daß die man in dem Theil des Gläſes befinde, die Viol
heretice vertheidigt, und ſecundum artem p ignis gradu pro diſcretione
regieren, iſt ob jett immo gäß 8. oder 10. meilen zu einem phönix
wolken Stein ein Coagulator, nach daben zündet ehe ob der polvivum re,
dhen Stein reind, vor zündet gegeben werden, iſt hier nicht
möglich zu gewinnen und ungeliebt und wenn du die förmel
richtig gegeben, yo durch das Gläſe gürting liglich, wenn ob den wolken
gebrannten Stein in ein zünden gejoh, daß iſt der förmel gäß
unter der gewogen Welt weder weichlig tingiret, also d. Dom
iſt nicht lange zu thun. ad multiplicatione opis, quam obre ei Coa
gula. Laut, honor et Gloria ſoli Deo, Ip om̄ seculorum. Ame

The man Tingiren foll.

Re. Das rothen Stein d. Theil, auf 100. tixt O im feuer
Die man nicht viel Tinctur, von diesem d. Theil auf 1000 tixt Dabend

so vereiniget gesammelten im flüssigem bringt es in das erste O^{rum}
es noch gründet, so füget sich nach D^{er} zu, dann gar ein Geistiger
das ist hier zu setzen, Dann der Stein eindeutig fester, Dann das
anderwärts zugewandert wird, wodurch alles am flüssigem und
vereinigung bringt, ob gleich steht, Sobre e Coagula, wodurch dagegen
nichts, jedoch sollte das vor klein vereinigte darzulegten stehen. Laut D^{er}

Folget weiter ein gross Bedeckniß.

Wies das waren die Geheimnisse unseres Döls und Stein's
alles zum ersten Gebrauch und ausgeschöpft werden, Dann als
hier werden wir sagen von den hypercolestigen Grossen Ge-
heimnissen und offenkundigung eines hunderten Werkens, wodurch
nicht gezeigt werden unter die Secreta Philos. Dem Glück
als jene supernaturales regnū also regnū des Pap Cœlestis und
haben eine grosse Dignität, Den Menschen verborgenen
Weist Döls Geheimnisse, Offenkundigung Thielhaftig
zu machen.

Was nun D^{er} mein Wohl ja kann
von vorigen diesen Geheimnissen um diesen ersten
frühestlich Offenkundigung mehr wodurch wiederum D^{er}
Kubillo aller Väter: und diesen Menschen, so will ich
doch D^{er} wollest mir verzeihen, Denn ich mag nicht,
dass D^{er} auf den gefundenen mit gefundenen unigen verbolen,

dem

und den beiden mit Tonkun offen hörend machen kann, und dem Ge-
wiss, daß ob die allein, den du ab Gönnet und die sein werth
seien, solches verhafdig in der That und mit nach werden de-
brauchten Seines.

Doch alß wir forth zum
singungs über Drey anderem himmlichen Tractato sollt ihr mer-
ken und wohl verstehen, Ich Natürliche in allen Creaturen, eine
Weltliche Personat und Kraft ist, welche von dem Allerhöchsten
Dodd nach seiner Weltlichen Trinität hafft der ersten Diözess
alß Dem heiligen Gestirn singulariter, und verbunden das für
mich in erdigkeit nicht mögen von niemande gefunden, und ob wohl
die Gedanken der Menschen solches nicht begreppen mögen, allde,
weil algier um diesen art gleichsam alß. ein verstecktes
ist, wird in beständen Coepora Diözess zu Matremus alß
unmöglich Der himmel Die sterre, von ögle: und Himm ungetrennt
Dongen von Matremus und das ist zwey so gering: und wenig über
drey und die Hälfte Mill so man's hinen vor in der Den astre seyn
und Geogen werden, So zeigt ich auch aber doch das vierzehn
wirkt seyn, als Mamm: und Vater redige 2. in ignorabilitate
Das Tertium ist, die frucht ihrer organa gesetz für bringen und
Geben, alltin so wie von dem Matrimonio Eiusmo vertheilt und
vertheilten werden, also ist dann Geogen das Gamma ea der

Magorum taydet mich aber nicht vermeindem eines solchen
unverdienlichen Hoffenfft und einer Meinung, ob die Geling
mit reytem geschicklich begripen werden, das soll der heylige
Dreit des Menschen allemige Sagum arbeiten, das wenn die
Dreit den Menschen allemige Sagum arbeiten, das wenn die
Dreit gleich hinreichet, und über alle Natur, ja auch über
die Engel hervorzen von den Dernem oder Carracteris, aber
welt der auch verloren, das ist nicht entz, oder alioz haben
will. Der alten und neuen Thocologen Carracter sigille, und
um Sagum die wolt verloren verloren auch die, welche
ihnen Gott Fuerstentum gantz ohne Mordel zu faden vermeinen,
Dann wir voll geringen sind Freyde bey freienheit geboren
worden. Dann ob Gott von nöthen, sein Leib zu ja zu. Der al-
ten Thocer: in den heyligen Menschen. Beoldlings und hinreichende
gegenüber dem Gemurden Christen Carracter, sigille, etwod: in den bla-
men. Der heylige Bruder Lazarus. Na Rudols Ganglinsen
und Gebogenen warden, ja auch verloren nach der heyligen
Structur die Beoldlings gegenüber Gebens des b. mythen
Lagob. Der aufgaffung der Welt Sungen war. Der Liede
des Brudels v. und der Beoldlings Gebens zum ersten
im Feuerthund zumb Dem Hlids Heronis und anderen
wohl, davon wegen etwod: in den usgen vor allen Diogen

wohl ein, die Fundamente dieser Hoffnungen, wissenschaftlich von
wohligen ist diese erklärungslieger Gewissheit. Aber wir gehen
zum zweiten: und wo ist die Forme vielleicht gegen zu unbedeutend.
Doch das wollen wir an einem jeden auf. Da wird werden von
wichtig machen was gesagt ist: und das bedenken der Rock
offenbar nicht und werden. Vogelau so wünscht jetzt im
Nugent des Goldes der größte Druck auf die rechte Linie
der Längsleiter Gold. Solviert ob in einem guten Rectificator Sp: V.
oder Esteria Vni allzuviel um abzollt. 319. sohn und das voll in
einem Balnear. Nach wo mögl vorgehen ob in einem Monat woge
Solenium Tonus, Vogel wünscht die Solution in dem Flasche aus, und
sagst so gern ob etwa fecer filien oder Gefallen machen
Das ist die Solution nicht leicht machen, nach den Sp: Vini
mit der Esteria Kraar aber in ein vorher Goldstein Vogel ist
für distillation ein Gold Tonans tragen zu lassen: und das ist sehr
den Sp: von dem Tonen das Q. w. ist er erwacht diesen Ton zündet
in der Zahl eines sehr neuen zulässlichen, wächst es mit Distillir
ten T. zu 3. mögl: und tritt nicht an der Tonen wieder ja ob solle so
hundert proze das ist, hundert: und das Claviger will verhindern
dass also eine Wunde in rechtig kehrt, wie ich Tonen im anfang
auf bestossen halde, und ist so ist das Gegebe 1. Q. mehr auf
mou,

10
nicht daß es nur etwas faser füllen, von wegen verminder: und nun
gegenüber Röming, damit eine dinge vollkommen bleibet möglt.
Nun wegen etwas Schichten aus von den wohlhaben-
den und Rectificirten B. s. oder C. tragen, diese bestet
aus der ersten zylindrischen von Spaltz, das nicht mehr,
denn einst ist als Form, und es soll in einem gläzten, ganz
eisig von innen aus vom Obergang zu unten, und gleich
unter der ersten, allein in die Farbe als in einem Diam-
ant schmücken. Nun mußt aber vorhin eingekl. und das
aus dem Mörser, und so ist ein großer Gefüng, der
yon nicht mehr Gefüng erfordert, aber doch kann es zuvor
durch Mahlen, durch. Slognes ~~Lancken~~ von F. T. H.
d. d. von jenen so wie als von andern, und Stratificatione einjedem
in homogene mit Sal Coquane in ein jenes Cemente be-
fayt, und Calciniertes in jenseit noch jenen Mörser gehabt in
derenum Δ. 2. Tage Ø. 6. Tage, Δ. 3. Tage 4. 8. Ende Δ. 2.
Tage um dieß ist die Zeit. Der vorher gehabten Calcination
der metallen, zu Lomb: und davon wegen eines jedes zu
nächst Zeit auf, und wirkt sie auf dem mittelbaren zu
meisten Klingen Stahl oder Staub, und verarbeitet sie sehr
nun

sein abey und dorchsetzt sie wieder, und verweistet ein joch in
vorderheit aus wohl umwelt seys ich hinsichtlich sagen wende,
und sagdet ja sehr wohl mit vorstaende.

Zum ersten brüdet einen Hringsel mit Duxer ma. Dernit
er vergaßt bis ziel brüdet werden, Hesnert zu Buchen breüdet,
D. Lennert zu H. auf Geisgrat ist, 2. Buchen ist zu Buchen ist,
3. Z. 1. Buche 2. Vogel die alle Duxer t. a. also wohl vermeint
in Luren rekreations und ißt voll ißt sie gebraucht lange arbeit
einander halten, Arbeit in allen Projekten, also ißt Gott von
Götzen Duxen gott, und ob solle ender metallen in 12. stunden zu
vommen gennung in ein Durchgangen des play, von mancherley farben
vöhr helleß oder dreyßen, und wort 12. gromen, also ißt er vnuß das
metallen zu Götzen playstinen gebraucht wyr, wagenst wir auf
dhet das play vnd wumb in einem vnd vorn Moyste ist die
wysse gestossem. Nun hest ob in eiam ingelde, ißt
gol: und schmierget ob vor Den. doyle in einem Tisch D. und
ist am ob wohl Geisgrat wyr, so wennst den Hringsel immer von
einem argh zum andern, und von einer zeit zu der andern, auf
doyt ißt also Den Hringsel an allen argh zum besten verstaet,
wir en wäge, so ist aye dom der Hringsel kommt: und wort.

Item Verlust im Lager von Wallen unter vermeidung des
mit dem Gebrauch der See und Land füreinander in den
vergläubten Hingel, und hütet ihn oben zu mit Lato
Sapientia, Damit es nicht durch unfälle möge, und gehet ihn
einendrumb in furum reverberationis und hängt ihn 3. tag
v. Monda, Doch Damit das Glas nicht beschädigt, ist vage
sich ob wird in vor O und so. um viell mehr ein großer
vorborghat. Der S. metallen und ob wohl zuvor im O
alle trauft. Der S. imperfector metallen Elegem.
Von dem ein aber das Christum abß Erde, in ihur reit,
Reit: und Erwach, und mögen ihre Gestalt oder Körte
mit nichts röthen. Aber gegen das Leben seines Christum
abß vom Erde, Durch Unsern Christum den Proces se,
erworbet. Dem also gegen das Christum angebrachten und
vergessnen Den Christus das Firmata, Das die Gerechtigkeit
oder Gerechtigkeit ihre Verwüstung leichtlich mögen erzielen
und vollbringen können. Das ist Der Christus und
unser Christum sind unsrer verhoben, verlobet. Dam
sein mit nichts leben Christum wollen. Gehet
Den Hingel auf dem offen, und hängt ihn auf. Ihr
meint

undet finden einen Gemüthigen. Denn von Gemüthiger Erbafft,
und Zugemüth, so wahr ich ja fleißig, Dann wirst hingestellt nicht
allein ein Erbafft mehr alle Erbafft sind. und Dingdorge
der Menschen innernlich einzugeben, und die metall in O Damit
zu verzeihen, wenn du es ist Pflichten in einer Erbafft
nichts kostet als der innernschindliche Gemüth, Denn also
fallen Gemüth zu ihm Die Affer das Gemüth: und innernlich
oder Menschlichen bestimmt: und wenn ich soz ihm trug, soll
nicht von einem Gemüth Künste innernlich werden, und
monches Brüder: und Lieb Leid innerlich und der Träger
ist Christ vor allen Dingdoren, umgekehrt der ihm von
Gott zum Tod prædictum ist.

Hört noch ein Geheimniß, welches
erwähnhaftig nur der Stein verbirbt.

So ist jenseit nicht unter der Sonne legen, er soll das Gemüth
Geisalts vor sich haben, und sein Begehr ist nicht über die Natur.
Von alten Tagen der König England ist, Dinge innernlich mögl
und auch Dinge dally gehabt und gewollt, und gewollt als
Baldliche Geheimniß, Dinge ist das erste, lebet in Baldes
Leibt und Geist von dem Erbafft weich, so meint Erbafft

125

Welt: und der Himmel. Dab ist also das erste, nicht
früher wir zum andern, wodurch zu dem zum Thiel Tabu-
tisch reien. Margot im Stoffen Welt 2. Day
nach der Sonne: und Moray wie ich mich kann seide: und
jetzt vom Gesamtheit sehr groß, lass sie nicht in der
die Weltlosen Formen. Dann ob endlich Gegeben zu fassen
werden, für voll auch zuvor geübt haben, damit
sie mit Deutlichkeit der Thiel Day als solches vorbringen
mögen, um voller Erfolg sie mit seinem Gedanken
die Formen so aufzuführen ist.

Das erste fayß soll dorin die Form, inschließend,
oder wie man von Pon in Form des Monden Charakter
gezeigt zu beschreiben, also daß ein halber Kreis das
sollen nach dem Circul die rechte Sectio des puncts gestet,
der werden gleich also. Dab eins Thiel soll gemacht
werden sowohl auf dem Vitzo. Das, das ander Thiel
oder halber Kreis auf dem Velle, wie voll mögl abg-
masse: um nach dem Circul genugt zu haben, denn es
ist davon getragen, in der einen Form oder fayß als des
Monden voll gemacht werden, gleich ins Centrum des Raumes

Den beiden ersten halben Circul aufgezählt den ist die Form
v. alles nach der proportion des Gevißes, also das dazwischen
ein jeder in 3. Theil abgetheilt und die zweit. halbe Circul sollen
dasselbe 7. Theil vollkommen sind nicht begreissen, das ander Theil
soll rings nach dem Circul aufgezählt den werden, von dem Durch
durch und soll gleich von nacht der Maße des umfangen Luna
nigem fordert also das ob gleich 7. Theil mit dem Kurzijf
begreissen, dann soll igr haben eine Länga von einem
Doppelter, um noch amßpolisch Dorsum 7. soll igr über das
amß der Kreise konicke, wegen, in der das dazwischen Zentrum,
und in das Theil soll igr legen einen Stein, gleich amß
Circulum und soll darüber gesetzet, das Kurzijf Theil, um es
soll das nacht gegeben, dem am Tage nicht ist es ein solcher
Handt mehrigen Das kommt mit Linium Finge Dorsum, dazwischen
möchte, das ist es owing also an einem Stilus oder da kein
Kerzenmund oder Esstunel, auch wenn Geysen nicht ander
wohl ist, sofern, und nicht Jahr in einer halben Viertel Stunden
verdun eingezogen die mirabilis ist gegeben Goldes: um
der Geysire, für welche Dicht: und sephnorde nicht über den
Geysen zu delumen, sondern Bonifacii Gold altius und

seinen Christo, daß er den Menschen solche Freyde geheirathet
hat offensaget. Somest gantz ihr voll zehen Lönen die stärkt
lichen Wundern Jesu Christen Wundern um seinen Creaturis des
himmeles und firmament, ihr voll zehen Lönen die stärklichen
Lichten: um ihres zugt Thronen Geister von der Erbogen ja
die himmel Geistre: um ihres rauendung ihr voll zehen Lönen
alle ihres Geister, welches ihre Wohnung in dor dem himmel
haben von welchen sternen erindt vergoldungen das sie von
dem alten ist ernehet worden ist Dispatist, Iher. Matthe.
matrici Somest gantz zu diesem waage gewaltigen Christen
Verhinderungswelt warwo in hennigto ihre Leidet zu men
aufzog zu den Geheimnissen der Christus und derselben
Iesu Christi salte, phantast: und zu der Materie seine onlen
Leidung wüt, Geistliche im billig verlant Gebet, was
dem mehr von Geheimnissen vorwahr, welche sehr gross
ausß der von dem Lönen genommen worden, sohet dor
Lönen ist sehr leichtlich und mit Geheimnem bericht ob ihr flie
ßig dor Dingen nachdrücklich erforschet. Doch wollen wir
diesß auch noch zum Beylege alsß ein Rautlein Apogrij,
phæ, gantz führen.

Morhet

Manget im Stagnum Deboldus eine vermeidung nach der Kunst
in unserm Stein das conseruare Durchdringende pizenden, das
voll vor Diſen ^z pizent mit dem Lucifero, usagerhaft,
tig vermeindet seyn, also Dreyß iſt dreyen ou ihren trügten
wicht, heden oder eines das ander vermeindet zu mag, und
~~vermeindet~~ die zugleich in den Eſtallinen beymen F.N.
H.O. damit iſt Dreyß darinne vertheilt: und Dreyß ist von
Glucon vermeindet, vermeindet die leichnam herwachend welche
Eirot und Kunim oben gesinnung wollen: und vermeindet den
Brummen, verhälbt iſt in ein għouze seinem vornen Gließ,
tein, un manget dapplein nach dem Circul Regulär, sehr sein
out, den planeten umz. 4. 5. 7. 8. ein jis in sondrigkeit ohne
vermeidung der andern und Gließ in Centro voll das perlettin
herwachend seyn, also daß das punctum Durchdringen iſt und
verarbeit in jis Lappel oder Circularis Regulär, wie iſt
segen vermeindet, Dreyß heint die Caracter, vermeindet zu
einem der Gließ seyn, alleine zu ihm ordnen et non bejden
ten vermeindet und vermeindet, dann vult iſt geben einer
Hoyt von der Venere, das ich mich berichten kann, Dreyß
der venus so viel sein iſt Darin, und vult iſt vor die

In Tafel von den planeten, alß ißr ewigen roller, sollt
ihr haben vorsomme Gelegenheit, wahrhaftige vorstellung,
sollt iher vor In Tafel 7. und 8. sollt iher haben
gegenwartige, stellt iher vor In Tafel 9, so sollt
ihr wissen mögen, was oben und unten ist: und Durch
auf dem V. und Contra Gegeben seij, oder jetzt Gegeben
oder Gegeben werden, Dies ist der Wahrhaftige von
oben down, und ob iher Angewiffen möcht werden
ihr leichtlich verlauen. Die Vise: und Carracter, auch
word: und Namen Astregh: und Dandor mögt vornehm
iher vorstellung.

Finis.







